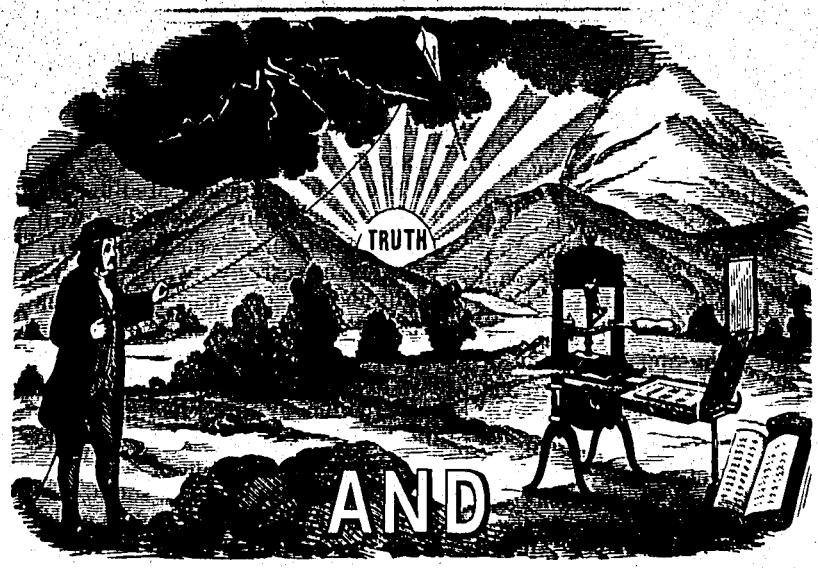


Mind



Matter.

Physical Life—The Primary Department in the School of Human Progress.

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[For MIND AND MATTER.]
**SPIRIT COMMUNICATION BY THE LATE REV.
HOSEA BALLOU OF BOSTON, MASS.**

DR. G. A. PEIRCE, MEDIUM, LEWISTON, MAINE.

Subject:—Some Aspects of Spiritualism.

To J. M. Roberts, Esq., Editor of Mind and Matter:—

DEAR MORTAL BROTHER:—Having a few words to say, we hope you and the readers of your valuable Spiritualism teaching journal, will pardon us, if our remarks do not agree with your own views, for we claim the privilege of saying, in this manner, what we think is true, whether pleasing to others or not. We cannot undertake to please any one; but would not designedly offend or make unhappy, any person, by stating what we understand is the truth, if it were possible to avoid it.

The question is often asked, in our presence, "Why and how does Spiritualism develop so many bosses, and would-be masters, overseers and popes?" This question, which we so often hear in our associations, both upon the mortal and spirit planes, is a very important one. Why cannot people be content with the glorious angel gifts of modern, free Spiritualism, to enjoy it and permit others to do likewise, without trying to make it a servant of their material passions in some way or manner? We shall seek to understand the why of this matter before we get through. Ambition, to make a profession of it, or in some way or manner to hinge their interests upon its influences, so as by its rays of light to gain their points, is, doubtless, the reason; they hoping thereby, to build up paying institutions, like unto the churches and other establishments in the world. The names they may be known by, are of no importance, provided the management is in every sense of similar import. Slavery may be and is as absolute and permanent under the names of liberty and freedom, as under that of monarchy. In the deeds and working operations of any institution, is the liberty or tyranny of the same developed and manifested.

To the spirit life, the works of mortals do follow them, and also their temperaments and dispositions; for individuals manifest these traits in spirit with much distinctive plainness, in whatever is undertaken by them. If persons in the mortal are naturally arbitrary and desirous of ruling, they will always be so, whether spirits or mortals. Some persons having more caution than others, are more prudent and careful; but the characteristics are there, notwithstanding. Every phase of existence, we have noticed, demonstrates this important fact. Therefore, you will easily and readily understand the reasons for bossism and popedom among Spiritualists.

Many a tyrant lives in the spirit spheres, as cunning, as ingenious, and as ambitious to rule, as when in the material form, and quite as unscrupulous and as unprincipled as then. The real nature in spirit, is more directly manifested than in material life. There are not so many social checks in the spirit state as in the mortal. Ignorance of ways and means and lack of resources are the only bar to this. Man in the spirit is exactly what he was grown or developed to be in mortal. He cannot be otherwise. Though to the mortal the spirit may appear differently, because the mortal sees only through material sensations. These are facts, and they may assist investigators to understand much that appears obscure at present. For instance, about spirit manifestations through mediums. They are often different from what is desired, hence dissatisfaction ensues on the part of the investigator. Why do not mortals understand? Why do they not consider, that spirits are upon a different plane from themselves, and can act only through the spiritual sensations or aura of their own development and progress? Their manner of communicating is vastly different from that of the earthly being. The former operates through the finer elements of mind, free from grossness, in accordance with the spirit's growth. The mortal has to be used as he is, hence the two conditions sometimes bar the desires as much (or more, perhaps,) of the spirit as of the mortal.

Friends should be very considerate and charitable toward both the spirit and the sensorium of the medium. There is a very great disposition of unkindness among Spiritualists and others—a vast craving for notoriety, it would seem, by building up self and pulling down others. We know there are numerous conspiracies, compact and determined, to degrade Spiritualism. This is nothing new. From its earliest modern dawn, these conditions have been common. The skeptic, the scientist and the creedist have taken and do take a share in triggering the wheels of Spiritual progress, and in making it profitable for those persons named expositors, to prosecute their unjust, nefarious and inexcusable occupation. But, says one, "This talk is nothing new; tells us something new." Well really, we were fully aware of that, hence we mention it. We know somewhat of "the foolishness of preaching." There is not, usually, much of anything new or strange about it. There is this however. If what we say is not new, and you know all about it, why do you do and why have you done as has been done, and is so frequently done with you? Why take advantage of every little diversity or incapacity to make capital to favor your disbelief and create opposition, to say nothing of the adversity you

cause, which is often the result of your transactions to prevent good manifestations, or such as the spirit world desire to produce, if not to make it quite impossible, through the wicked effects of your behavior?

Sometimes such persons profess to be Spiritualists! You trouble-maker! And so well informed about it are you, that the opportunity to give you more light is ended, is lost. What can you, mortal, know really about the spirit or the spirit-world? To know thyself is considerable! How much more then must it be to know about other spirits? These earth masters, leaders, bosses and popes—male and female—in Spiritualism, have no place in it really, we can assure you. Humility, conscientiousness, contentment, passiveness, and a willingness to be instructed, should form the basis of all investigations for light from the spirit spheres. Otherwise, like attracting like, brings corresponding spirit intelligences, or rather influences, around the enquirers, and failure to get truthful manifestations is most certain. Like the echo, spirit communion is, to a certain degree, a repetition of the curious seeking after knowledge. Many mortals appear to act as though a spirit must be infallible in interest and knowledge. Hardly any conclusion can be further from the real truth. What is named Death, is only changing the spheres of being; it is not a matter of improvement in goodness, nor the reverse, by any means. It is often the case that opportunities and abilities are not near as good for the new-born spirit to perform acts upon the earth plane of beneficence and goodness, (or even evil deeds, as termed), as was the case with such spirits when in the earth sphere. Hence, if good, truthful and reliable communications are desired, with elevating instructions, be sure the spirit—thyself, may be—shall be full of wise and good intentions; spiritual minded, preferring spiritual to carnal things. Do not mix the two, before going to the spiritual bourse, or seek (as a mortal) spirit communion.

By this, you will perceive how great a work there is to be done in the mortal sphere, and spirit sphere also, to benefit mankind in such a way and manner that harmonious conditions only shall be demonstrated in both worlds. Such a work is not impossible. It might be done, and no efforts should be spared to promote such a grand and much needed object. At this point, another aspect of Spiritualism is presented to view, viz: At this time, motives appear to be very prominent; that is, certain classes have got about tired and discouraged in working for an unappreciating and an ungrateful public, or for a world of beings, mortals and spirits, for nothing, or so near to nothing that they find it almost impossible to meet their current expenses, as they much desire to do, both for the benefit of the cause they serve and their own good; and at the same time, to retain their standing as honorable citizens, men and women, in order to have any influence whatever for good among the different classes. Hence there are those whom we see and understand, in both the mortal and spirit spheres, who are uniting their efforts to bring about a much needed change. But the slowness of a class of thinkers and others, holding to the idea of giving one's time to the world for naught, simply on the heroic and sacrificial principle, thinking that their work thus thrown upon the waters of life, or markets of the world, will in due time realize the desired reward and compensation after many days, will prevent this movement if they can. Our reply to the free gospel plan is: Very likely, many days would intervene. Who—we ask these enemies of Spiritualism, (for they can be nothing else)—in the meantime will clothe and feed and house such persons (who are at work thus for man's welfare), and their families, even if there were any grounds for hope for the pay at such a distant and uncertain day?

Then, my friends, how unreasonable it is that a few persons should thus be made the victims of misers and sharpers to get their services for merely nothing? I am not introducing this matter into my communication for any purpose to bring about organization among Spiritualists, for I regard all such movements, except as clearly and only as a matter of business, inexpedient at present, at least, and as should be spiritually done, impossible. But we do it to give a clew to motives, and to set the matter plainly before the thinking, reading world. By this, (not of those wanting pay for needed services justly and honestly rendered, but of those who are unwilling to pay for those services and others who are seeking to keep them from so doing,) it will be seen the underlying object, is a purpose of selfishness, not of beneficence to mankind. Let us have conditions made straight—free from all the crookedness arising from the great I and little you relations of society. Let each one concede to others the same wants and needs for time and services that they themselves would require for their performances, considering the importance of such services according to their peculiarity. Let no advantage be taken of another's necessity, for a favorable opportunity to covet a prize; for, such proceedings are theft, to a certain degree—so considered in spirit spheres. Because it is taking from another without their rightful willingness, what belongs to them for others' use. If the compensation was just, under the necessity of the circumstances, it would yet be wrong in principle; because the parties thus wrong are made to comply with the will of others, without their proper consent. We are aware of the result of such a business process, regarding the rights of others; that justice would be more common than now,

and it would bar to a very great extent the disposition to gamble and speculate, a reform very much needed in the interests of Modern Spiritualism. Such popes, masters and bosses, who hold the purse strings, would be forced to let go their hold, and society could breathe more easily. Then much of the favored extravagances would cease, and a more equal state of conditions occur—just what the advanced minds in the spirit spheres for many ages have been working to bring about in material life. This, the material world in its avarice and selfishness forbids, and in every way possible discourages. Hence the concentrated efforts of many Spiritualists, to establish orders of society to promote their favorite schemes in one sense; and for the particular benefit of a few others with high pay as teachers, or ministers, similar to the present church organizations. It is useless for certain parties to deny this movement, for it is well known in the spirit world, because, there the secret motives and intentions of the mind can be easily read. Many spirits are centralizing their forces for this object. These spirits are practically all enemies of free Spiritualism, being friends to creedal and monarchical principles of action and government. They are Spiritualists in knowledge and practical application in their way, but to every phase of freedom for the masses are bitterly opposed. All unconverted Catholics, Protestants, Mohammedans and those denominated heathens are on this tyrannical plane. Spiritualism in this sense is much as is American liberty, situated as a little oasis, or star of refreshing light and comfort, for all the rest of mankind amidst a world of tyrants, opposers, and lovers of individual power. Can we wonder at the multitude of bosses and popes, when we know that many mediums are controlled by the monarchical spirit minds; who are as subtle as the mythical serpent in the garden of allegorical Eden, and as powerful as the Jewish mythological Jehovah, (because the same in character, interest and development), to effect their objects. What can their object be? Why, simply that Spiritualism shall be their servant among mankind; that they may be kings, priests and rulers of the mundane world, and as much of the spiritual as they can get under their control in earth, in such a way as to secure the spirits to their use and purposes in the spheres immortal. Do you mortals doubt this? Or do you doubt the insidious working of these selfish ambitious spirits? It matters not if you do, save to your own welfare, for it is true.

Are there not bosses, masters and popes enough, seen in this movement to satisfy the most zealous advocate of sectarianism and tyranny? We think there are. And we beg of you mortals, to consider well of this matter, and to be always zealously and firmly on your guard, to protect yourselves from its direful and ruinous effects. Submission to creedal directions and the dictation of would-be rulers, for other than fraternal purposes, upon educated ideas and principles of liberty and Spiritualism, will lead in that direction, and give opportunity for these foes of freedom, to oppress or besiege, and gain to themselves the true and just rights that belong to all mankind.

There are some spiritual journals that have for some time been managed by these subtle and crafty enemies of free thought and free Spiritualism. There are also several mediums who practice on the rostrum to educate the masses, who are controlled by these monarchists, or rather their controls are governed in that capacity. So that all, or about all they say, is so cunningly worded as to result in the application of their teachings, to ignore all there is valuable about liberty, that is, freedom to be free, or rather as all monarchists name it license. Of what value pray, can liberty be to any one without freedom or license to have and enjoy liberty? It would be only a myth, an *ignis fatuus*, which we could see but never could possess. Free Spiritualism is the object, embracing all phases to do good to all mortals and spirits. That in every aspect it shall stand upon its own merits in knowledge and progress, unto a mutual fraternity and an equalization of privileges, for the enjoyment of all its blessings.

Individualization of growth in progress of understanding; to do by others as we would be done by, is the standard. No masters, but teachers and equals. No bosses, but mutual associates and friendly workers and co-operators in harmony for the good of all. No popes, kings, cardinals, bishops, priests or ministers, but brethren all in harmony and peace, love and good will, in a fraternal, spiritual unfolding. There would be no cheating then, or disposition to make opportunities, of others' sufferings and necessities, as Christianity and civilization of the present age and generation demonstrates. However, as there are those who take a different view from ourselves in this matter, and reason that some of the unevangelical forms of religion and Christianity are the grand feature that Spiritualism should assume, so as to be in their peculiar way of thinking respectable; we will say if that plan could be effected as well as not (?), engage a few more unsuccessful, unpopular, worn out and rusty Universalist ministers, to pretend to be Spiritualists—and ministers of other denominations also might come in for a share also, while in fact they are Universalists and Evangelicals and Sectarians in the abstract, if not positively so, as much as they ever were, from appearances (to us we mean). Spiritualism would soon be turned over to Universalism or some other ism, or creedal monstrosity! "Why!" says one, "What is there about Spiritualism that Universalism does not comprehend?" Our reply is, everything. Everything

in a spiritual sense. Universalism is simply a belief, a faith, a hope, founded upon effete records—promisings of benefits to come, through the sacrifice of one human being, believed to be God incarnate, who was crucified by the Romans and Jews near two thousand years ago! God, the Infinite Deity, crucified by man! What error! What nonsense! While Spiritualism is present knowledge, through phenomenal occurrences that cannot be mistaken generally; facts to all those who investigate honestly and unselfishly, really desiring truth, and having heartfelt and conscientious interest to know if their friends who appear to have died, do still live and can make themselves known to mortals. Such persons so convinced absolutely know for themselves only. This has in many instances become a self-evident fact. This knowledge is as real and as surely correct as any information can be established to human senses. Dispute one point, and all is injured. Spiritualism is not therefore a matter of faith, hope, religion or Christianity, in any form or manner. It is a certain reality. It does not require priests to explain it. The humblest and the most ignorant individuals can know and understand this truth for themselves. "How?" says one. We reply: Simply because they can see and hear and feel, as sensibly as the most intellectual and the best educated, and this too, without being deceived or mistaken. Its greater real knowledge, can only come by progressive growth, which is about sure to follow—to and for each individual who investigates. A person might preach the facts of Spiritualism to the end of his or her mortal existence, and not one Spiritualist would be the result; unless the phenomena should go with it, to be seen, heard and understood. This fact these cunning priests and faint finders in both spheres know. Also that Spiritualism is true only to the persons thus convinced; that is, such evidence as would be conclusive to one mind; would not be esteemed of any value by others; yet if these others had seen as the one convinced did, they no doubt would also have been converted to know this truth. Therefore each one for himself may likewise know these matters to be really true, if he will but realize the same by or through experimental knowledge.

Universalism, on the contrary, however good and glorious it once was considered to be, or now is, by those who do not know about, or have not the true light of Spiritualism, viewing all the soul world as clad in the darkest night of error and superstition, or however admired it is to-day, faith is the only required element of it all—faith "which is the substance of things hoped for, the (only) evidence of things not seen"—placing happiness in a future life afar off, in some distant bourn, where, it is claimed, the kingdom of God and heaven is, or was; and all of it through the at-one-ment and atoning blood and sufferings of one Jesus the Jew. As though there would not have been any future existence or happiness, had it not been for this Jesus the Jew! Universalism is, therefore, in the popular phrases of the day, a religion. There are many who would like to make a religion out of Spiritualism. Spiritualism, in its unpopular acceptance, is not consequently a religion in any sense in which it can be presented—draw out the lines of its teachings, its facts and phenomena ever so fine. Nor can it ever be. Hence the method of trying to patch up a new religion—"A Spiritual Church" for instance—is not Spiritualism; it cannot be such, because it—Spiritualism—is simply a knowledge of a fact in nature, as of any other natural element. It is the embodiment, in a name, of the proved fact of immortality, or of continued life. The teachings of it, and the workings of it, proving and demonstrating these facts of Spiritualism to man, being named an *ism*, and that is all there is about it—it being simply so, because it teaches of the spirit.

In this view of the spiritual unfolding to the human mind, how can any order of creedal religion, however simple, or of Christian sentiment, be in any way or manner properly and sentimentally a part of Spiritualism? Surely it cannot be. The facts of Spiritualism are glorious. Its soul-satisfying evidences demonstrate the ministry of heaven possible to every human soul! Spiritualists, is this not so? But, not in consequence of its soul satisfying functions is this great truth of immortality, named Spiritualism, established. If it were so, even then it would not be a religion, because Christianity, Mohammedanism, Mormonism, and all other *isms* of the more than one thousand in the world, are systems of faith and worship. Spiritualism is not of either; but rather the opposite. It is, if anything more or less than Spiritualism, a system of scientific research; or of investigation for knowledge and progress; it is similar to any other grand philosophical question of great interest and importance. As the famous Galileo whispered to his friend, when he was about being led to prison and persecution, "The world *does* move, notwithstanding." So with Spiritualism; not fearing the dictation of the would-be popes, who would, if they could, build for themselves out of it, will find it does move right along, leaving them floundering high and dry upon the sands of their human ambitions and aspirations, that, of themselves, have no good foundations; but by and by, after all their tedious efforts fail, as surely will be the case, they will be crowding back to their old quarters, to sun themselves in the effulgent light of Spiritualism, pure and free.

O, bosses! masters! leaders! guides and would-be popes!—to use a homely phrase (and vulgar withal, perhaps,—we say: "skin your, own

skunks," but do not ever bring them out of your old dogmatic sentimentalism, thinking to fool the Spiritualists, to have them do the skunk skinning for you. Leave all your old trash in that "old pent up Utica," the Church, where much of it belongs, and much of it can at any time be found, if we are permitted to judge from occurrences. But we only mention this matter, because Spiritualism is indebted for all of its sores and corrupting vices, its fallacies and imperfect demonstrations, and its frauds perpetrated in its phenomena, mainly to the fact of persons, mortal and spirit, having been educated and cultured through the teachings, influences, governments, and claimed civilizations of the various Christian church religions in the world; also, to coming into a knowledge of its truths, still being loaded down with unbearable burdens of their prior imperfections. We observe this condition, and the effects of it, upon every plane, and also, of its demonstrations and progress; as Cowper has given it:

"Just as the twig is bent, the tree's inclined."

However, there are many good, honest people, we think, in the churches of all persuasions; and such people only need a little more light than they already have, to become Spiritualists, unto which their liberality and goodness of heart is fast approaching and leading them.

For a lot of old or young Universalist ministers, or ministers or priests of any other order of religion, or the members of any church, or of people even, delighting in church going, to try to build up a religion, or system of Christianity, out of Spiritualism, or for Spiritualist either, to try to do it, is ludicrous and preposterous in the extreme. It plainly shows, if they know what Spiritualism is, they intend to subvert it to selfish purposes, if possible? It appears very strange to a spirit like myself, to observe such singular transactions. Persons, of course, have a just right to establish for themselves any order of religion they prefer; but as to the manufacture of religion or Christianity out of Spiritualism, it is erroneous, it cannot be done; because Spiritualism is simply the fact and the truth of itself. Persons can have as much enjoyment, from a knowledge of it, as they are capable of or desire—the same as they could from any other knowledge; but Spiritualism is ever the same unchanged and unchangeable truth. Persons of any religion, or of no religion, can enjoy it the same as they can sunlight, air and other natural elements and conditions. They can investigate for its wonderful truths alike, and enjoy the information obtained, without enhancing or diminishing their wisdom and knowledge of other matters, perhaps; and when they become convinced of such being facts, and so acknowledge it, this makes them Spiritualists, to be known as such; the same as, from knowledge gained, persons become astronomers, geologists, historians, anatomists, phrenologists, and so on to the end of the chapter, with or without religion or Christianity, according to the light and wisdom attained. Not for the religion persons may have, or profess, or virtue they may possess, profess, or practice; but, for the convictions through facts, as to the spirituality of man, and his being able in his continued state, to commune with mortals, and to prove identity of person by indisputable test evidences, do they become Spiritualists.

Persons, therefore, having investigated for these truths, and not being convinced as to the facts in the matter, are not Spiritualists; because they have not the knowledge, through their reason and understanding, that is required to make them such. Doubts in the mind, relative to the facts of the phenomena being what they purport to be, also prevent the inquirer from being a Spiritualist in the same manner. Yet, such persons are approaching the haven of light, that is eventually to illuminate every mind. We are led to make these remarks from the circumstances of persons, just being able to see a few rays of the grand spiritual light, or, having slight evidences of mediumship, claiming to know it all—to be educators and workers for the advancement of their cause. Often, such persons become very wise and authoritative, claiming to be capable of being teachers and rulers in the matter. Nor, is this state confined exclusively to mortals, by any manner of means, or to the instruction of spirits, for there are numerous spirits, ignorant indeed, of most of the spiritual laws, and about all the spiritual sciences relating to Spiritualism, that are seeking avenues of communion with earth, in every conceivable, and I might truly say, inconceivable way, to demonstrate their characteristics to rule. Thus, obsession and possession is made possible, and pre-obsession is often disputed by determined obsessors, to capture a medium, when they have not the skill to discover and develop one for themselves. Perhaps this writing of mine will not be interesting, but as we are stating the real truth, we hope our earth friends will bear with us, and carefully read and consider what we here communicate to you, as we conceive for the good of humanity and Spiritualism.

This statement brings us back to the declaration that Spiritualism is simply a knowledge of facts. That is, it does not lead to faith, hope or worship of any sort or kind whatever; but it does lead to individuality, progress, liberty, truth, virtue and understanding. That there are certain persons who are named Spiritualists who teach and practice that which is not Spiritualism, is evidence of one of two points; either that they are not Spiritualists, from some cause, or that from design they wish to make merchandise of it. We are not disposed to accuse any one of wrong motives; the tree is known by its foliage. We simply desire to state facts as to the matter, that the truth in the case may be clearly seen, and show what Spiritualism is and what it is not, that persons, and spirits too, may be able to define aspects to suit themselves, and perchance, lead in the right direction. Spiritualism does not admit of either qualifying or modifying terms. Spirit is spirit; hence Spiritualism is Spiritualism. No matter how good a spirit may be, or how ever intelligent, the fact of the spirit is the same in either case. Other matters pertain to different classes of virtue and education, which the facts of Spiritualism have nothing whatever to do with. As we have before stated, persons can rejoice about the phenomena as much as they please, but the rejoicing is no part of Spiritualism. Nor is any evil a part of it nor any imperfect work of man or spirit; no more than, if a valuable gold or diamond mine were discovered, to rejoice over that, would be mining or give possession of the treasures. The treasures are of the standard in the mine, but are treasures the same, be they more or less. When can the Universalist minister, with his peculiar logic and reasoning, be ever depended upon to defend his own creed from the thrusts and missiles of other creeds, who having once become a

Spiritualist, so far loses himself as to get back upon the same platform of self-defence: desire for creed organization, church of Christ salvation, etc., etc.; it shows very plainly that the person, mortal or sensual is ruling, or trying to rule, and that the spiritual is badly clouded and obscured, with them at least. How astonishing it is! that nothing can be developed in a mortal, but that almost the first thing done about it is, to see if it will pay in material treasures.

Hence, the flesh pots of wealth and self-gratification, not being found on the opposite banks of the blood-sea of sacrifice, they should be longed for so much, as to try to get up an Egypt out of Spiritualism! It is amazing, that the living light of this truth cannot be permitted to shine pure and free, for the good and welfare of all mankind, without there being such enemies of the truth, or mistaken ones at least, who would, and will if possible, hedge and fence in this grand blessing, designed for all mankind, unto the behests of the few, by creed or church, or in some other way by some other name, really meaning the same. It is sickening; have not such people seen enough yet, of the dire and baneful results to every liberal work, from creed and church and its offshoots, to give a wide birth to all such schemes? If they have not, we hope they will soon learn and consider, and blot out utterly, all such motives. If Spiritualists, they surely will, and will, claim unrestricted freedom of thought and action, in so much as shall be in accord with the great ruling laws of nature, in the teachings of love, truth and wisdom, ever to do to others, as in the light of the highest and most advanced knowledge and experience, they are capable of judging, they would be willing to be done by.

[TO BE CONTINUED.]

From Our Western Correspondent.

TEMESCAL, Cal.

Editor of Mind and Matter:

We have the pleasure of greeting you from this beautiful valley, surrounded by grand old mountains, and covered with wild flowers of unspeakable beauty; one of the products of this semi-tropical clime, where is situated the home of our friend and sister, Mrs. E. P. Thorndyke—whose pen has often drawn poetic thoughts for MIND AND MATTER, as your readers will doubtless remember—on the evening of March 31, the thirty-fifth anniversary of the opening of communication between the two worlds. Even at this distant point, in this little villa among the mountains, the time and occasion was not forgotten, as our friend, Mrs. T. gave a reception at her mountain home, known as the "Temescal Warm Springs," at which were present, among others, the veteran Spiritualist, Dr. Greves, Dr. Gould, Mr. and Mrs. Pierce, all of Riverside, as well as other friends from this vicinity. The reception room was decorated with the beautiful wild flowers that grow on the mountain side and in the valley, in great profusion at this season. After a season of social intercourse and singing, spirit William White, formerly of the *Banner of Light*, controlled a medium present, and spoke of the present outlook of Spiritualism. We regret that his remarks could not be reported verbatim. He said that the bright dawn of spiritual light was nearer than we had any idea of; when the absolute demonstration of the presence of the inhabitants of the spirit world would come in our homes and public places, and when materialization and dematerialization would take place at the option of our spirit friends. He also said that the next four years would bring to us greater manifestations, and more advancement would be made in that time, than had been made in the last twenty-five years. He spoke of the large number of spirit friends who had been attracted to our harmonious meeting, many of them coming to get light and strength from our circle.

His remarks, as a whole, were very encouraging as to the future of the cause of Spiritualism—assuring us that in the four or five coming anniversaries of Spiritualism, we will behold more advancement in all the phases of spirit manifestation than we can now conceive of, as great power is about to be made manifest from the spirit world, much greater than at any former period of the earth's history, the time having become fully ripe for the dawning of the spiritual day. The writer followed with a few remarks touching upon experience with spirit manifestations as they have progressed, from the telegraphic signal, until they have culminated in the wonderful event of spirit full form materialization.

Though thousands of miles distant, the worthy and invincible editor of MIND AND MATTER was not forgotten, but remembered at his post of duty, defending the defenceless and leading the battle for truth against its foes. However, we had an appropriate reminder of the presence of this most active and uncompromising defender of spiritual sensitivities, by a large photograph of J. M. Roberts, which has been placed in a suitable frame and arranged on the mantel-piece, amid the flowers, by our worthy hostess, who is herself a veteran Spiritualist as well as a medium and a defender of mediums. We shall not soon forget the thirty-fifth anniversary spent among the mountains.

Attention. Travelling Spiritualists.

PARIS, March 27, 1882.

Editor of Mind and Matter:

Frequently strangers—our brothers in faith and advocates of the cause—are at a loss to know whom to apply to in Paris for the negotiation of their bills of exchange and bank drafts, and to place their funds where they will yield good interest.

Mr. P. G. Leymarie, realizing the embarrassment in which our friends are placed (for I am a devoted Spiritualist), has induced me to address you my circular, believing that if you would give it a place in your journal, it would be specially accommodating to all advocates of our cause by relieving them from the trouble which all strangers experience in Paris.

I can offer my services as correspondent to all travelling Spiritualists who can place confidence in an old worker in the cause.

With sentiments of esteem,

HENRI DAVIET.

Dear sir and confere:—I would particularly recommend my friend, the faithful advocate of Spiritualism, Wm. H. Daviet, Banker, at Paris.

Yours with sympathy,

P. G. LEYMARIE.

Further particulars may be obtained by addressing MIND AND MATTER office, Philadelphia.

Men and Ladies Wanted. See Curran's advertisement.

Strong and Deserved Testimony in Favor of a New Medium for Materialization.

Editor of Mind and Matter:

As your valuable paper is open for the truth, and also to defend honest Mediums, I would like to give the public my experience with Mr. R. J. Shear, materializing medium. Mr. Shear is a young man scarcely twenty-five years of age, weight about one hundred and twenty pounds, and about five feet seven inches in height, wearing no beard on his face. He first visited my place to fill an engagement to hold seances at my rooms (let me say that I had never seen him before that) on March 21st. On the following evening he held his first seance.

The cabinet was made of some black cambric, purchased by myself, and tacked up in one corner of the room. It was six feet high, five feet long, and about four feet in width. On this occasion twenty people gathered to witness the marvellous manifestations, for truly they were marvellous. After the medium seated the people, he disrobed in front of the audience, and turned his clothes, pockets, etc., inside out, and had the cabinet examined; the audience being perfectly satisfied that he had no paraphernalia about his person. They began to sing at the request of the medium, and he entered the cabinet. The curtain belonging to the cabinet was patted inside, and in a few moments a rather tall female form walked out, all robed in white. She remained out a few minutes and then went back in the cabinet.

The next form to appear was that of another female, with a dark hood covering her head. Next came a tall, slim male form, with a black moustache, and stood at the left entrance of the cabinet door, on the outside of the cabinet. It remained a few minutes and then went back in the cabinet, and in less than one second a female form came out from the other side of the cabinet door, all robed in white.

The next form was that of a male, rather stoutly built, wearing a full dark beard; also a swallow-tail coat. He represented himself to be the medium's father, and one of his main controls. He said as that was the first seance they had held in that room, they would be compelled to leave the medium and reserve the magnetism for the next seance, which was held on the second evening thereafter.

About the same number of people were present, and there were about eight or nine forms appeared. Among them was one child. A female form came forth and materialized lace, and had it dematerialize. Some white drapery was held out of the cabinet and I was permitted to touch it. A lady, present at the first seance, thought she recognized one of the female forms as Mrs. Susan Sampson.

At the second seance there was a lady who told me she thought she recognized her father.

The next seance was a parlor seance, held in a private residence, and as I was not present, I will only relate what was told me by an eye-witness. After the medium had been searched or examined and also the cabinet, which was a small room that contained nothing but one chair, as it was fixed for the occasion, the audience began to sing, and the medium entered the cabinet.

The first form that appeared was that of a female, robed in white satin. Then there were several forms that appeared outside of the cabinet. One female form came out and held the curtain back, for the audience to look in and see the medium in his seat. At all the seances held here, he has given almost universal satisfaction.

I would like to ask critics and skeptics to please explain how this is done, if not by spirits? How can a person, after submitting to the test that Mr. Shear did, produce forms so much larger in every way, and wearing beard and lace for clothing, if it is not done by some unseen power? I was allowed to sit within three feet of the cabinet door, at the seance that I attended.

Mr. Shear has stopped in my house since his visit here, and I think if he carried any paraphernalia about him, I should have discovered it by this time. Mr. Shear travels alone, thereby giving the people no chance to say that he has a confederate. I, for one, stand ready to defend all honest mediums. I have told nothing but facts, and wish all mediums success. I will close for the present. One for truth and progression.

Dr. B. F. BROWN, Maine.

EDITORIAL BRIEFS.

MR. FRANK T. RIPLEY, notifies his friends that his address, hereafter will be Horicon, Wisconsin, care of W. H. Thompson.

THE *Spiritual Offering* is kept on sale at MIND AND MATTER office. Five cents per copy. Subscriptions taken at \$1.00 per year.

MILLER'S PSYCHOMETRIC CIRCULAR will hereafter be kept on sale at the office of MIND AND MATTER and subscriptions will also be received for the same. Yearly subscription \$1; single copies 10 cents.

EVERY physician to complete his education and fully fit himself for practice, should secure the superior Vitaphatic system and obtain the double diploma of the American Health College. Send for free book to Prof. J. B. Campbell, M. D. V. D., Fairmont, Cincinnati, Ohio.

GUILDFORD, March 10th, 1882.—Dear Friend:—I have just returned to this place, to give another seance, after having been very successful in Worcester, Mass., and during my short stay there, have opened many eyes and souls for a higher life than this. I shall go to Providence for two days, but will be in Brooklyn and hold a seance at 183 Naussau street, on the 16th inst., and every Tuesday and Sunday evening thereafter until May 1st. Yours in truth, A. ROTHERMEL.

CONTEMPLATED RECEPTION OF D. M. BENNETT THE APOSTLE OF FREE-THOUGHT.—We have received a copy of an address issued by the Executive Committee appointed by Auxilliary League 190, of the National Liberal League, dated San Francisco, Cal., March 28th. From which we gather that extensive preparations are on foot to give a fitting reception to the "old man eloquent," whose name heads this paragraph—upon his landing upon the Pacific Coast from his trip around our planet. The committee invite the aid and co-

operation of all friends of the liberal cause in giving "the gallant old hero," a splendid and enthusiastic reception at all important points along his triumphant march.

A PLEASANT MEETING AND RECEPTION.—On the evening of April 10th instant, Mr. Edwin Keene, the world renowned trance and test medium, who has given so many thousands of positive demonstrations of the truths of the spirit life to crowded public audiences, gave a public reception to his friends at his residence No. 910 Sansom street, Philadelphia: Mr. Keene, and his cousin, Mr. Nelson Davignon, who has accompanied him in his public work in the cause of Spiritualism, have been in Philadelphia for several weeks, but are about to start upon an extensive professional tour throughout the West. Mr. Davignon has been developed as a grand medium for independent spirit writing, getting that phase of spirit manifestations in crowded public assemblies as well as at private sittings. On the evening in question, the capacious parlors of his residence were well filled by the friends of Messrs. Keene and Davignon, among whom there were several most excellent and veteran mediums, notably Mrs. Alice Tyson and Mrs. Stretch, who were controlled, and communicated, to the great edification of those present. Mr. Keene himself, was controlled, and his spirit guide addressed every person present, in the most appropriate and gratifying manner; after which the company were entertained by music and song, finely executed by many of the lady friends and by Mr. Keen himself. Cakes and ice creams, in variety, were served to refresh the inner nature, and the general enjoyment continued until a late hour. Mr. Marlbor, Mr. Abbott, Mr. Hentz and ourself expressed our delight at being present, and at having the pleasure of participating in so agreeable a social meeting. We cordially bespeak for Messrs. Keene and Davignon, the good offices of our friends wherever they may go.

Notice.—Information Wanted.

If George W. Duren, who left Lowell, Mass., for California, about 18 years since, is any where about these parts, his only sister, Mrs. Sarah Taylor, (formerly Sarah Duren,) is very desirous of finding him or hearing from him. Any person who can give any information as to his present whereabouts will confer a great favor and be suitably rewarded. Address,

MRS. SARAH TAYLOR,
Barnston, Chester Co., Pa.

Mrs. Sawyer Heard From.

BROTHER ROBERTS:—We are having very wonderful demonstrations of spirit power through Carrie M. Sawyer. You can safely sustain her as a medium. Particulars soon. (How are you, W. E. Coleman?) Yours Fraternally,

WILL C. HODGE.

BELOIT, Mich., March 29, 1882.

Passed to spirit life on the 18th of March, 1882, in Tonganoxie, Leavenworth Co., Kansas, with pneumonia and dropsy, William L. G. Engle, son of Joshua W. and Sarah Ann Engle, aged 38 years and 6 months. He closed his earthly life without a sigh or a struggle; when we first noticed he was going, he breathed twice and was gone. He passed away in full belief of the truths and the principles of the Spiritual doctrine. J. W. E.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where rest the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

THE ICONOCLAST.

On and after March 4th, 1882, THE ICONOCLAST will be issued at Indianapolis, Ind., as a

Weekly Free-Thought Journal.

It will oppose superstition in every form. Its purpose will be to aid as best it can in freeing mankind from the power of priestcraft and bigotry of every kind. It will publish everything of interest from the pen of

COL. R. G. INGERSOLL.

and other leading Liberals of the age. It will be a five column paper in quarto form.

TERMS OF SUBSCRIPTION:

One Year..... \$1.50
Six Months..... .75

Each subscriber will be entitled to a life size lithograph picture of COL. INGERSOLL. Sample copies sent free.

Address, W. H. LAMASTER, Editor,
Indianapolis, Ind.

"CONSTRUCTIVE SPIRITUALISM."

Such is the heading of an article in the last week's *R.-P. Journal* from the pen of A. B. Spinney, M. D., of 308 Woodward Avenue, Detroit, Michigan, in which he says:

"On Dec. 17th, 1881, an article appeared in the *R.-P. Journal*, written by myself on the subject of 'Constructive and Destructive Spiritualism.' Several letters appeared in relation to and endorsing the objects and aims of, the same. I also received letters and postals from various parts of the country, asking for further information, and, if possible, the way by which practical, permanent and true organic action may be commenced. I fully believe that the people are now ready to rally around, sustain, and be improved by a true moral and rational exposition of the spiritual philosophy. While I would not in the least suggest the old idea of creedalism, yet I deem success, progress and aggressive, work only possible, as we formulate, endorse, publish, teach and defend certain distinctive and basic ideas, which express our objects, aims and purposes. * * *

"Now in reply to all who have written to the *Journal*, or to me, saying, 'I endorse your ideas, let me state that I think the time has come to act and further that purpose. I believe the best way is to issue a call for a meeting of all who thus sympathize, to see if any union, organization or action is deemed necessary. Again for the purpose of wise counsel, great care and due deliberations, let the call be national, and all who are in sympathy, either come in person or send communications. Spiritual societies now existing should select some of their best and most competent members and send them as delegates. I would suggest that the meeting take place either in Cleveland or Detroit, and that the date be as early as possible, so as not to interfere with the camp-meetings; and for the purpose of furthering this movement when they are being held, I would suggest that the day be May 30th and 31st, and if business requires, continue the meeting until June 1st. I here append a form of call, and ask that the names of all who endorse the movement, be sent to me, that I may issue this same call in a circular form with the name of the city where the meeting is to be held, the hall at which we convene, and the names of the persons, who are in sympathy with the movement. All who write or send their names, will signify which place they prefer—Cleveland or Detroit—and the majority will decide the locality. No one need hesitate about sending his name for fear of any expense, for I will make all arrangements for said convention, should there be enough sympathy extended to demand action, and only ask or expect such aid as may come voluntarily. Let all who are interested in this movement cut out the call, attach it to legal cap paper, and circulate it in their respective communities, and send me the street with the names, and when the call is issued I will state the number of names from each place."

"THE CALL."

"We the undersigned, believers in a spiritual philosophy and lovers of truth and progress, deem that the time has come to make an effort to organize upon a scientific, philosophical, rational, moral and pure basis. For the purpose of furthering said object, if feasible, we would advise the calling of a National Convention, either at Cleveland or Detroit, May 30th and 31st, 1882.

"Will all spiritual papers and journals throughout the United States, please publish this call, and either criticize or commend the same as they see fit; also all persons interested in Spiritualism please, do the same?"

"The time may not have come for Spiritualists to organize, but the time has arrived to make an effort, for before us in the future is a coalescence of all that is grand, true and elevating in Spiritualism, in organic work by its believers, or their absorption by the churches of the day, which are slowly expanding and receiving our ideas. Friends will you rally, act and save your jewels, and redeem your beautiful philosophy from all that selfishness and ignorance have placed around it? Protect mediumship, but make fraud a crime. On the one hand we have ecclesiasticism, dogmatism, and church power; on the other, cheerless, cold Godless materialism, tearing down, but building no new temple where man's religious, spiritual and social nature can be fed. The time has come to build a highway for ourselves and others to walk in, and thus through progress attract the good and spiritual minded to us."

We have searched the *Journal* in which that earnest appeal of Dr. Spinney is published, in vain, to find any notice whatever of it. We think this treatment of Dr. S.'s appeal by Col. Bundy is simply intolerable. If we mistake not, Dr. S. is in full sympathy with Col. B. in his abominable treatment of Spiritual mediums and his abuse of those who conscientiously defend and encourage them, and that he should have not one word to say in response to Dr. Spinney's invitation and request to criticize or commend his proposition for organization is, we think, anything but respectful to Dr. S. We trust Dr. Spinney will feel that we treat him with no such disrespect when we say that, while we print his proposition in full, we do not approve of it, but, on the contrary, are decidedly opposed to it, as we have been, and are, to all propositions for organization which look to the limitation and restriction of the freest intercourse between the world of spirits and mortals. The great difficulty in the way of all schemes and propositions for the general organization of the friends of Spiritualism, is that as a movement Spiritualism is not and cannot be controlled, limited or prescribed by mortal power or interests. Its scope and operations include not only the welfare of the mortal dwellers upon the earth, but also the welfare of the endless generations of human beings or spirits who people the boundless spheres of spirit existence. Mighty and overruling organizations of the friends and originators of Spiritualism now exist in the spirit life, and those organizations have control and will control all that relates to, or that is necessary for the accomplishment of the complete regeneration of the human race, mundane or supermundane, without regard to the interests, aims and purposes of earth's dwellers.

In our view, based as it is upon long and careful observation, many Spiritualists have not mas-

tered the first two lessons in the philosophy of Spiritualism, which must be learned, before even a superficial knowledge of its important truths can be comprehended. The first lesson is to know that mankind are as essentially spirits, while yet in the physical life, as they are when freed from their physical bodies; and the second lesson is, that Spiritualism was instituted by wise, beneficent and powerful combinations or organizations of spirits, vastly more for the redemption of the ignorant, depraved and enslaved masses in the spirit life, than for the benefit of the existing generation of humanity on the earth. To that end the acting and controlling spirit intelligences have found it necessary to call to their aid such mortal mediumistic instrumentalities as can be used to aid them in their great and blessed work; and beg and implore the latter to co-operate with them, to bring light and knowledge to all who are in darkness and ignorance as to the spiritual laws, the requirement and observance of which are essential to the spiritual welfare and happiness of all mankind.

For these and many other reasons we could assign, if time and space permitted, we are opposed to everything that can in any way operate to limit or obstruct any of the channels of communication between spirits and mortals. High and advanced spirits tell us that countless millions of ignorant earth-bound spirits are so conditioned and situated, that they cannot be reached and helped by them; and that their only chance of redemption is to return to the earth and by taking control of an earthly medium, thus receive the instruction which they need, to enable them to progress and get away from their deplorable depressing conditions. We believe that any organization which shall contemplate, as Dr. Spinney proposes, to formulate, endorse, publish, teach and defend certain distinctive and basic ideas; can have no other effect than to operate to restrain, obstruct, and retard the spread of true spiritual knowledge. In his proposed call, Dr. Spinney states the object of it to be, to make an effort to organize upon a scientific, philosophical, rational, moral and pure social basis: which indicates that Dr. Spinney thinks that without a general organization such as he proposes, Spiritualism will be or is, without a basis with those special characteristics. In this, we think Dr. Spinney is entirely in error. If Spiritualism is not of itself possessed of all those characteristics, they certainly cannot be imparted to it by any mere formulation or organization.

But we think we see in the reasons assigned by Dr. Spinney, for the action he proposes the strongest reason for objecting to it. We allude to Dr. Spinney's expressed apprehension that the friends of Spiritualism, or those who profess to be so, will undergo "absorption by the churches of the day," unless a spiritual church is instituted with a formulated basis or declaration of ideas and belief. We fear nothing of the kind. If we thought there was any real ground for such an apprehension, instead of seeking to prevent it we would be disposed to break into the old minstrel refrain:

"God bless em let em go,
And peace go with em too."

So assured are we in our confidence that Spiritualism has nothing to fear from "the churches of the day," nor from "Godless materialism," that we count all apprehension of danger from either as unworthy of a thought. Spiritualists have enough to do that is useful without wasting time to watch the efforts of those who are floundering along in its rear to overtake it. Those who feel like fainting and falling by the way should not be permitted to stay the onward movement of those who have the faith, courage and strength to go forward. If people who have caught a glimpse of the beacon light of Spiritualism, as it blazes from the pinnacle of the temple of truth, find it not as bright as they hoped, or too bright for their weak and defective vision, why should Dr. Spinney want to put green goggles upon them and drag them from a condition suited to their infirmities? We do not think it right, Doctor, to do it; and as a Spiritual-oculist we object. If Spiritualists or those who call themselves so, prefer to seek the light and truth through the motley stained glass of Church windows, or if it suits their visual condition better, why want them to suffer the torture caused by the blazing light of day; or why tile the sky of Spiritualism with stained glass for their benefit while so many have learned to appreciate the noonday light of truth and want no filtering of it through any obstructing medium? We cannot see any good reason for it, and therefore we object.

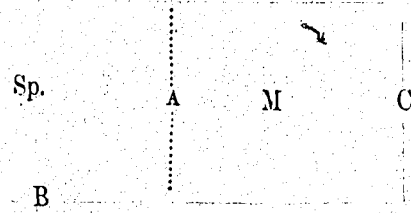
We do not know whether Dr. Spinney regards MIND AND MATTER as a spiritual paper or journal, or whether he intended to include himself in his invitation to criticize his proposition; but we infer he did not, in as much as he wants no one at his proposed national consultation, other than those who approve of it. That limitation of the object and aim of the proposed national gathering, we regard as a most formidable if not the greatest objection to it. It is manifestly the purpose of Dr. Spinney to get up another division among the mortal friends of Spiritualism analogous to the Harmonical Philosophy movement of A. J. Davis, the Christian Spiritualist movement of Dr. Buchanan, and the Secular Press Bureau movement of Dr. Brittan and the *Banner of Light*. We can see no good and much evil to result from an attempt to carry out the proposition, and therefore decidedly object to and oppose it.

OUR REPLY TO MR. BUDDINGTON.

We have received from H. A. Buddington, of Springfield, Mass., an article written by himself, and published in last week's *R.-P. Journal*, which was clipped from that Bundyite organ; and with it a request that we should publish it. The press of matter upon us will not admit of this, and as the next best thing, we will briefly notice it.

The article is entitled "Materializations," and is devoted to explaining and advocating the general use of a cabinet, at seances held for spirit materializations, which he describes as follows:

"Suppose this cabinet is 3½ by 7 feet, and 7 feet in height, thus:



"A is a wire screen partition reaching from the top to the bottom of the cabinet; B is the curtain; Sp., the spirit part of the cabinet; M, the medium's part; C, the door for the medium. Place the medium in his part, which should be a complete enclosure. Invite the spirits to show themselves in the spirit part of the cabinet. You see then that the medium cannot come out at all, unless the wire partition is broken or dematerialized. Have this made of strong wire; copper and steel wire is best, as it helps to generate power. If the medium breaks through the partition, he ruins his business," etc.

The suggestion of Mr. Buddington is nothing new, for such a cabinet was used by Mrs. Bliss and Mr. Holmes, in this city, for months during the centennial exhibition; and Mrs. Holmes succeeded in getting spirit materializations under the same circumstances, to demonstrate her mediumship to Col. Henry S. Olcott, after the so-called "Katie King exposure." It required, however, three seances before a form could appear under those circumstances, and then only the form of the indomitable John King, who protested emphatically against requiring spirits to overcome such obstructions at the fearful risk of the health and life of the medium. In England, Mrs. Esperance used a cabinet constructed in that manner at her seances, but it satisfied no one who was skeptical as to the possibility of spirit materialization. Both Mrs. Esperance and Mrs. Bliss were injured by the grabbing of spirit forms that came out of just such a cabinet as Mr. Buddington thinks the great desideratum in spirit materialization. We are opposed to all dictation, or attempts at dictation, to materializing spirits or the guides of the mediums through whom spirits manifest themselves to the physical sight. If they want or can use such a cabinet as Mr. Buddington suggests, they will call for it, and if they don't call for it, or adopt it, it makes no difference. Let the manifestations occur when they can, as they can, and through whom they can; and let those accept the evidence thus given, who can; and those who cannot, let them wait till they can.

Mr. Buddington closes by saying:

"We hope all investigators will insist on the double room cabinet, or some method that will be equally certain. It is time we should stop endorsing frauds through lack of use of the test methods of science and common sense."

In reply to which we say that we can see very little common sense in Mr. Buddington's recommendation to "investigators." If Mr. Buddington is so little informed as to the nature of the manifestations produced by spirits, as to suppose that the methods of mundane science are applicable to their production, he has not learned the letter A in the alphabet of Spiritualism. Friend Buddington you had better learn the whole alphabet, before you claim to be able to teach spirits how they should or must perform their work as teachers and illustrators of spiritual knowledge. We say this in no uncourteous spirit, but offer it as a friendly suggestion that you will be wise to heed.

MR. WALLIS AND THE "BANNER OF LIGHT."

Our readers will remember that two weeks ago the *Banner of Light* administered a deserved rebuke to Mr. E. W. Wallis, for having gone out of his way to injure Mrs. Robert Hull's reputation as a woman and medium, by what he said of her in a letter written by him to *Light*, of London.

From the *R. P. Journal*, it appears that Mr. Wallis wrote a reply to the *Banner's* rebuke, and sent it to that paper for publication, which, being refused by the *Banner* people, it was published in the *Journal*. The reply of Mr. Wallis is long, and as it does not, in our estimation, lessen the meanness of his treatment of Mrs. Hull, we feel under no obligation to reproduce it. We notice it merely to show that Col. Bundy regards Mr. Wallis as one of the most promising disciples of Bundyism, and says of him, "Mr. Wallis' views and those of his controlling spirits are closely in harmony with those of the *Journal*." For protesting against Mr. Wallis' injustice to Mrs. Hull, Col. Bundy assails the *Banner* and its editor, in the following bitter and abusive manner:

"Mr. Wallis may be somewhat astonished at his treatment by Mr. Colby, but if he has long been a reader of the *Banner*, he ought not to be surprised. It is not to honest, virtuous, truthful mediums like Mr. Wallis that Mr. Colby extends his warmest greetings. Indeed, it would appear from the records of the *Banner* that the possession of traits of character which commend men and women to the confidence and respect of decent people, is sufficient ground for that paper to treat the possessor with suspicion, and anathematize him or her if a pretext can be found; and if not, to jealously antagonize such persons."

We have not received any cordial or fair treat-

ment from the editor of the *Banner of Light*, but as a simple act of justice to him, we emphatically protest against the untruthfulness and injustice of that vile and unfounded accusation. Col. Bundy continues:

"When that notorious character, Susie Willis Fletcher, returned to America, with her ill-gotten finery, a grand reception was gotten up for her, at the rooms of the *Banner of Light*, and as soon as she landed in New York, she sped away to Boston with her reputed paramour, to receive the greetings of the *Banner* people and invited guests. A grand time was had; the scarlet woman was the honored guest, and listened to adulatory addresses, and replied in the usual 'harmonious' style so much admired at that office. A glowing account of the affair, with the speeches, is said to have been in type for publication in the *Banner*, but, alas! the 'wicked persecution' of the Fletchers, at Lake Pleasant, where they were arrested and invited to return many thousands of dollars worth of diamonds and wearing apparel, the property of Mrs. Hart Davies, obliged Mr. Colby to deprive his readers of the choice repast, and suppress the publication."

"When this noble, exemplary man and medium, (Mr. Wallis) is about to depart for his English home, Mr. Colby angrily declines to countenance any attempt to give him a reception in Boston. Yet Mr. Colby is perfectly consistent in so doing; like many other men, he moves along the line of the least resistance, and he drags the *Banner* with him. Had Mr. Wallis been a free lover, a common drunkard, a thief, and had but supplemented these 'peculiarities' by suppressing the truth and defending a fraud, he might have received the attentions of the *Banner* office equal to those accorded to the adventuress Fletcher."

We have been accused of violating every canon of propriety in our denunciation of the conduct of those people who have made it their business to hunt down and persecute defenceless mediums, Col. Bundy included; but if we were ever guilty of such disgusting vulgarity and scurrilous abuse of any person, as the above, we must have been heretofore; for the time, of all sense of decency or propriety, and we sincerely beg to be forgiven. We are, however, unconsciously of any impropriety of that kind that will not appear venial when compared with such untruthful and unwarranted abuse of the *Banner of Light* and Mr. and Mrs. Fletcher. How long will Spiritualists tolerate the hostility of Col. Bundy and the *Journal* to Spiritualism, which has now become so manifest that no one can be mistaken about it. Spiritualism has no call at present to fight Christianity or Materialism, for a more pressing call is, to put an end to Bundyism within its own lines, by leaving the *Journal* to die, and Col. Bundy to live and enjoy the infamy he has so well earned.

Special Notices.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

Dr. B. F. Brown, Lewiston, Me., keeps MIND AND MATTER and *The Banner of Light* always on file at his office for the benefit of strangers.

The *Iconoclast* is on sale at the office of MIND AND MATTER, at five cents a copy. We will also take subscriptions for the same at \$1.50 per year. Sample copies on application.

Mr. P. A. Field, is authorized to take subscriptions for MIND AND MATTER, and receipt for the same, at any place that he may visit throughout the Western States.

CORRESPONDENTS and subscribers, will please be particular to give the name of their State. The post mark is often illegible, and as there are many towns of like name in all parts of the United States, we are frequently at a loss to know where letters come from.

A SPIRITUALIST'S and Medium's meetings are held at Grimes' Hall, 13 South Halsted street, Sundays, 3 P. M. J. Matthew Shea, M. D., clairvoyant and test medium, assisted by other well known clairvoyants, present each Sunday. Geo. Mostow, Chairman. Chicago, Ill., Oct. 4, 1881.

SUBSCRIBERS writing to us to change the address of their paper must state their last address as well as the address they wish it changed to. Simply saying, "Change address of my paper," puts us to great inconvenience and trouble, which can easily be avoided by giving the present address.

MANCHESTER SPIRITUALIST SOCIETY, will hold meetings in Spiritualist Hall, No. 86 Opera Block, Hanover street, every Sunday at 2½ and 6½ P. M. President, Asa Emery; Vice President, Mrs. Lucy Whittle; Secretary, Geo. F. Ramrill; Collector, Frank H. Philbrick.

Dr. W. L. Jack, Magnetic Healer and Clairvoyant Physician, of Haverhill, Mass., is at Hotel Van Rensselaer, 219a Tremont street, Boston, Suite 1, on Mondays, Tuesdays and Wednesdays of each week, and on Thursdays, Fridays and Saturdays at Haverhill, Mass. Hours, 9 to 1 A. M., 2 to 8 P. M. Dr. Jack has kindly consented to act as our agent in taking subscriptions for MIND AND MATTER at the above named address, and is authorized by us to receipt for the same.

The First Society of Spiritualists of Chicago hold regular meetings every Sunday evening in Fairbanks' Hall, corner of State and Randolph streets. Bible interpretations, through Mrs. Richmond, in Martin's parlor, corner of Wood and Walnut streets. Mrs. Cora L. V. Richmond, regular speaker; L. Bushnell, M. D., president; Collins Eaton, secretary.

CORRESPONDENTS sending us articles intended for publication must invariably, to secure notice of the same, adhere to the following RULES: Write plainly with ink on one side of the paper only, and avoid inclosing scraps to be arranged and dovetailed on by the editor; and don't write carelessly and hastily, with the request to the editor to "excuse haste and correct mistakes." Whatever is worth the time of the editor or his assistants to arrange or correct, is assuredly worth the writer's time, and should be done by the latter. All communications not conforming to the above rules will either be returned or cast aside.

unasked, we might have believed that to be the truth, but, as they justly felt that their whole abominable conduct pointed to such an intention, their guilty consciences compelled them to seek to cover up the falsehood of their pretence that they are Spiritualists. McVicker said to the *Sun* reporter, "I am free to say that I had not much faith in Mrs. Hull's ability to produce materialized spirits." This of itself shows that he went to that seance with strong prejudices against the medium, and in a frame of mind disposed to interrupt the seance, even if he had not a positive intention to do so. Mr. McVicker is not any more of a Spiritualist than John C. Bundy, and was no doubt as bitterly prejudiced against Mrs. Hull, as was the latter. We may not unnaturally infer that, at the dinner mentioned, the little plot was set on foot which John C. Bundy tries to make the most of, as we have shown. We can see Jesuitism in this abominable outrage from beginning to end, and we feel very sure that will yet appear to the satisfaction of all.

And now, we ask, who this "Dr. Collins" is, whose first name is not given, but who performed the valorous act of injuring a helplessly entranced and feeble woman in the heartless and brutal manner he and his chums, Bundy, McVicker and Sammis, have publicly recounted. These men (if men they may be called) are too modest by half not to let the public know to whom it is indebted for the murderous injury done, in its behalf, as is alleged, to Mrs. Hull. Who is "Dr. Collins"? Let him have all the credit for his outrageous conduct, by identifying him. If he was a Doctor of Medicine, as is pretended by his coadjutors, he must have known, if he knows anything, (it would be charity to think he does not), that to act as he did would endanger the life of that delicate and feeble woman. What cared he for her life? the murderous brute! Nothing. He knew that no law could bring him to justice for his acts, should her death ensue; and therefore he was willing to become her destroyer, in the interests of prejudiced bigots who fear nothing so much as they do truth and Spiritualism. Had Mr. Hull shot the ruffian to death, he would have been justified in the sight of God and man.

The time has come when it must be known whether spiritual mediums are without the vale of the protection of law. If they are so, then the only alternative is, whether they can and will protect themselves, or, on the other hand, abandon their mission as the chosen instruments of the spirit world. If there is such a man in New York as "Dr. Collins," Mr. Hull should have him and Sammis arrested for assault and battery, and conspiring to do Mrs. Hull a most serious personal injury. If refused protection by law, then let him, thereafter, defend his wife, even unto death if need be. Mr. Bliss has been the only medium who has appealed to the laws of the country for justice and protection. It was denied to him, it is true, but the world has moved on since then, and the same thing should now be tried again. This assaulting of mediums and jeopardizing their health and their lives, has been permitted to go on too long with impunity. No man or woman has any legal, moral or other right, to lay a hostile finger on the person of a medium, nor have they a right to molest or interfere with the forms or persons of any returning and manifesting spirit; and any man or woman who does this, violates the legal and personal rights of those whom they thus assail. Spirit return and spirit manifestations can never be prevented by any such lawless ruffianism, and this will become more and more apparent as time proceeds. Mediums must be prepared themselves when conscious, and invoke the assistance of their friends to defend and protect them when unconscious and sitting for the manifestation of returning spirits. Those who claim the right to enter a spiritual circle, and there dictate to the spirits and mortals who are interested in the common object of holding such circles, is a fool. No man or woman, and no number of men and women, have any right to interfere with the holding of such circles, or with the rights of others to peaceably and without any interference from any person, attend and witness what may take place in the pursuit of knowledge and truth, at such circles. Had we been in the circle when Collins and Sammis attempted to break it up, we should have resented it as a personal affront to ourself, and would have made our protest in a way that might not have been well for the ruffianly disturbers of the circle, and the violation of our personal rights at the same. The assumption that we were not just as competent to do our own investigation after truth, as either Collins or Sammis were for us, we would not have tolerated for a moment. If the Collinses, the Sammises, the McVickers, and their fellows, want to experiment after the brutal manner that was pursued in this affair, let them hire their victim for that purpose, and destroy him or her as suits their pleasure and interest; but we demand in the name of right, justice and common sense, that neither they, nor any one else, shall go to spiritual circles, where others have as much right to be present as themselves, and there interfere with the peace and good order of the occasion. No one is under any obligation whatever to attend spiritual circles, either public or private; but if they do attend them, they must be required to behave peaceably and orderly, at whatever cost. If this is not done, then the Spiritual movement might as well be abandoned, for we, for one, are utterly opposed to having spiritual media subjected

to the brutal persecution of ignorant, bigoted and prejudiced men and women, if they cannot be lawfully and rightfully protected against these enemies of truth, right and justice.

We now come to a point where a plain statement of the facts relating to this shameful outrage is in place, as they have been related to us by Mr. and Mrs. Hull; and so confident are we, from what we otherwise know, that we do not hesitate to accept that relation of the facts, not only as substantially, but strictly true.

Mr. and Mrs. Hull say, that at the earnest solicitation of an invalid daughter of a Mrs. Dunham of New York City, who was unable to attend the seances at their own residence, Mrs. H. consented to go to the residence of Mrs. Dunham, and give a seance for spirit materialization, Mrs. Dunham having the privilege to invite a limited number of her personal friends to be present, whose good faith and good conduct at the seance she was to answer for. A time was appointed for the seance, but before it arrived, Mrs. Hull became too ill to keep her appointment. Unwilling, however, to disappoint Mrs. Dunham and her daughter, Mrs. Hull, as soon as she was able to do so, fixed the time for the seance for Sunday evening, March 19th. The persons who were invited to be present at the time previously appointed were notified of the second appointment. Many of them, however, did not attend, but sent as their representatives or substitutes those who did attend, who were, two-thirds of them, entire strangers to Mrs. Dunham, or to Mr. and Mrs. Hull. Supposing that those who thus presented themselves were honorable and honest people, and that they were present in good faith to witness what might occur, Mr. and Mrs. Hull were willing to hold the seance. Mrs. Hull says she went into the cabinet, dressed only in her usual attire, and with nothing whatever about her that was concealed or intended for deception. She laid down upon the sofa or lounge in the room used as a cabinet, and then became unconsciously entranced, after which she knew nothing clearly, until the following morning, when she found herself in a condition of great nervous prostration.

Mr. Hull says, that the seance went on without interruption, and to the apparent satisfaction of all present; so entirely so that he never for a moment suspected any intention on the part of any one to interfere with, or interrupt the seance. Five or six forms had appeared previously, when a female form, standing within the cabinet curtains, appeared, and called the person designated Dr. Collins, to her. He went up to the form, and watching his opportunity, reached through the parting of the curtains, apparently grasped the form and violently swung it into the room. That was the first intimation that Mr. Hull had, that violence was contemplated. He at once sprang upon Collins, who released the form, and both he and Collins went down upon the floor. As they were falling, an ordinary paste-board toy mask rolled upon the floor in the rear of Collins and in the presence of several who saw it, it being out in the room with the sitters, and not in the cabinet. The form went behind the curtain as soon as it was released, where, as soon as the excitement had somewhat subsided, Mrs. Hull was found in a terrible state of nervous disturbance, and either unconscious or unable to speak. A part of Mrs. Hull's outer dress, and if we remember aright, her shoes were removed. Mr. Hull says there was nothing like a dummy on the lounge where Mrs. Hull had lain down, nor was there any other mask seen than the one that had fallen and rolled upon the floor, in the room occupied by the sitters. These are all the essential facts of the whole affair, until Mr. and Mrs. Hull left for their home in Brooklyn; and this is what these ignorant and prejudiced "dunder heads" call the exposure of Mr. and Mrs. Hull; and which they weakly pretend, justifies them in denouncing those most estimable people, with the following choice abuse and threat through their mouth piece John B. Sammis:

"That some action will be taken to place these impostors where they belong, is very likely. That it should be done, there is no doubt. The man Hull certainly belongs in the state prison, and if he should get his real deserts, he would be lodged there for life."

This is the language used by John B. Sammis towards Mr. Robert I. Hull, as honest, conscientious, law-abiding, and good a citizen as can be found—a man against whose good name, no man who knows him, would hear quietly one word of detraction spoken. That this Sammis vents most of his ill will against Mr. Hull, and not against Mrs. Hull, who it is untruthfully claimed by them, alone and unassisted by Mr. Hull, was the alleged deceiver; shows that Sammis was most dishonest in what he said to the prejudice of Mr. Hull.

It will take something more than the brazen faced impudence and slanderous tongue of John B. Sammis, to make any one who knows the eminent virtues and ladylike deportment of Mrs. Hull, believe that she has ever been, or could be induced to deceive or seek to deceive any person, in any way or manner, and especially in a matter which she religiously believes to be not only true, but of vast moment to the welfare of humanity, and in her devotion to which, she has, as it were, taken her life and health in her own hands and gone forth to lay them on the altar of truth. It won't do, it won't do. Vipers, when you assail the fair fame of such a woman, you bite a file, and your fangs will be broken beyond possibility

of harm to her, or to the cause which she honors by her services as a medium.

The one acknowledged fact, that when Mrs. Hull was identified, she was "pale, nervous and frightened"—that "from beginning to end she had nothing to say"—that she was "dishevelled and forlorn, the picture of desolation and despair," is enough to show the terrible shock to which she was subjected by the grabbing of the materialized form that had so heavily drawn upon Mrs. Hull's mediumistic organism to manifest her presence to the ignorant brute who had assailed her. That the stupid coward should have attributed Mrs. Hull's deplorable condition to a feeling of shame, was natural, but none the less erroneous and unjust, as subsequent events amply proved. Before concluding with that proof, we will notice some of the facts that go to show that it was not Mrs. Hull who was grabbed by Collins, and these facts are based solely on the published statements of McVickers and Sammis. We are told by the latter, "the medium made no objection to our sitting quite near and approaching the Spirit." Mr. Hull says the circle sat quite close up to the curtain. This does not look as if Mrs. Hull sought concealment. If she had sought this, she would have objected to their sitting so near to the curtain. If Mrs. Hull was deceiving, no one would have been asked to approach the personated spirits closely. Mr. McVicker tells us, "I was myself called up, but could not recognize the spirit." Mr. McVicker does not say he could not have done so if the face and form was that of Mrs. Hull. He was convinced it was a materialized spirit and not Mrs. Hull, and so expressly states, in speaking of it as "the Spirit." Again we are told "a lady present said she recognized one of the materialized forms as that of Mrs. Hull, with a set of false teeth taken out." This person must have been a lady to charge Mrs. Hull with deception upon no better ground than that. If she saw any resemblance in that face to Mrs. Hull's face, it is admitted it was so different as to compel her to invent some unknown and unknowable reason for the difference. Those who have had any experience in observing the phenomena of spirit materialization can not fail to see the absurdity of this lady-like hypothesis. Here then we have ample evidence to show that absolutely genuine spirit materialization did take place at that seance, and that, only a few minutes before Collins grabbed the form which put an end to that seance. What then is the reasonable inference? Certainly that the latter form was a materialized spirit and not Mrs. Hull. What have these people adduced to show that it was not a spirit form that was grasped? The one fact that after some moments, if not minutes, Mrs. Hull's organism was reinstated with the matter that had been drawn from it to constitute the spirit form. That, and nothing more. What further statements have they made to cast suspicion on Mrs. Hull? let us see. Mr. McVicker says; "some of us noted a suspicious reappearance of the same pieces of illusion worked with cretonne that partly concealed the face. Others noted that the gloves and other attachments of the different spirits were similar." We think that Mr. McVicker, in his desire to create public prejudice against Mr. and Mrs. Hull, must have imagined so much as to remember things that never occurred. We have seen many hundreds, if not thousands of materialized forms, and have taken many of them by the hand, but we do not remember in any one instance, that the hands we felt were gloved. It is not pretended that the form grabbed by Collins and Sammis was gloved, nor that any gloves were found about the person of the medium or in the cabinet. If there were any gloves there, whose gloves were they, and what became of them?

In his statement made to the *Sun* reporter, Sammis says: "I intercepted her, and called upon some of the ladies to go and see what was on the lounge. They did so, and found that, instead of Mrs. Hull, there was a neat dummy made of the blankets supplied to prevent her from catching cold while she was in her alleged trance." In his letter to the *R.-P. Journal*, Sammis, upon that point, says: "During the exciting trouble, one lady, with admirable presence of mind, rushed into the room behind the curtains, and upon the lounge upon which Mrs. Hull had reclined, found a mask which had answered for the face of the 'entranced medium,' while the 'spirit' was also in sight, and a large piece of cheap gossamer stuff, with cretonne flowers sowed thereon," etc. But not a word is said about finding that "neat dummy made of the blankets supplied to her" etc., that was so particularly mentioned as having been found at the request of the truthful Sammis, upon the lounge, where it appears after all, according to Sammis's letter, there was no such dummy at all. Before we saw Sammis's letter to the *Journal*, in an interview with Mr. Hull, the latter told us that the statement published in the *Sun* about that "dummy," was without any foundation whatever. This is undoubtedly the fact, or Sammis would have mentioned it, in connection with the mask, in his letter to the *Journal*. That he mentioned the "dummy" and not the "mask" in his statement to the *Sun* reporter, and mentioned the "mask" and not the "dummy" in his letter to Bundy, is sufficient evidence that neither mask nor dummy was found upon the lounge. That Sammis lied about the matter is evident, from the fact that he expressly stated in his first account of the affair that he "called upon some of the ladies to go and see what was on the lounge;" and that

in his second statement, he says, "One lady with admirable presence of mind, rushed into the room behind the curtain and upon the lounge found, &c." Both statements cannot be true, and Sammis is convicted out of his own mouth with having lied, in that respect at least, and this deliberately and wilfully. Upon the principle of *fa'sus in uno fa'sus in omnibus*, Sammis has shown himself to be an untruthful witness, and all that he says to injure Mr. and Mrs. Hull should justly and properly pass for nothing. Mr. and Mrs. Hull both declare that no gossamer stuff with cretonne flowers, no gloves, no mask, and no veil were taken to that seance by them; and if they were found there or brought there they know nothing about those articles whatever.

We have thus gone over this whole affair, as fully as our space will permit, and do not hesitate to declare our conviction that Mr. and Mrs. Hull practiced no deception whatever at that seance, and that they have never done so at any place or time before or since as mediums. And here we will state what Mr. and Mrs. Hull will perhaps not approve of; but which we feel that it is right should be known. Some two or three weeks before this outrage upon Mrs. Hull, being in Brooklyn, we did ourself the pleasure of calling to see Mr. and Mrs. Hull, with whom we had no previous personal acquaintance. Mr. Hull was not at home, but in conversation with Mrs. Hull, we were informed by her that she and Mr. Hull contemplated soon to make a short visit to Philadelphia, where both herself and Mr. Hull had near relatives residing. On taking leave of Mrs. Hull, we expressed our gratification to know that Mr. Hull and herself were coming to Philadelphia, and asked to be informed of their arrival there that we might call upon them. On the next morning after the publication in the *Sun*, we received a copy of that paper, and were apprised of the outrage in New York. It was on the following Friday, that we incidentally learned that Mrs. Hull had come, the previous morning, to the residence of Mrs. Katie B. Robinson, in Philadelphia, and was very sick there. We went at once to call upon her, and then learned, that Mrs. Hull, in the hope that a change of scene would afford her relief from the terrible suffering to which she had been subjected, and unwilling to alarm Mr. Hull, had proposed, and indeed insisted on going alone to Philadelphia, there to spend some days with her relatives. On the way to Philadelphia she became unconscious, and was carried past her destination. When she came to herself, she was surprised and alarmed to find she had been carried far on the way to Baltimore. By the kindness of the conductor of the train she was sent back by a returning train; and reached the home of her relatives, to whom she could not communicate her troubles, because of the anti-spiritualistic prejudices of the friends at whose home she was. Still suffering what she could not express, and knowing that the Hon. Thomas R. Hazard was in Philadelphia, the next morning she determined to make an effort to find him. "When she succeeded in this," she was so completely broken down that she could explain nothing to Mr. Hazard, and he not having heard of the brutal treatment she had received and not knowing what else to do, took her to the residence of Mrs. Robinson—on reaching which Mrs. Hull fell in a swoon into her arms. For twenty-four hours she could not speak or tell her friends what had happened or what to do; and they having heard nothing of the outrage to which she had been subjected, were left at a total loss to know what to do for her. Through the skill and magnetic impartations of a lady physician who was called in, the life of Mrs. Hull, which seemed momentarily about to depart, was at last saved, and she was able to state what had happened and why she was suffering that alarming prostration. Mr. Hull hastened to join Mrs. Hull, and after two or three days they were able to return to their home in Brooklyn.

These, dear reader, are the facts and circumstances so far as we have been enabled to gather them. It is an occurrence like this, that John C. Bundy makes the opportunity of assailing, not only the fair and untarnished reputation of Mr. and Mrs. Hull, not only as members of society, but as Spiritualists; but of venting his impotent malice upon such distinguished and influential Spiritualists, as Thomas R. Hazard, Mr. Hatch, Mr. and Mrs. Richmond, Mr. Emmette Densmore, Mr. and Mrs. D. M. Fox, and others, who could give no higher evidence of their worthiness as Spiritualists than that they have the malignant hatred of that traitor to truth, the leader of Burydism.

Long as this exposition is, we have felt it our duty to make it, for it must not be that a medium like Mrs. Hull is to be permitted to be stricken down by the ignorant, bigoted, fanatical foes of Spiritualism. If it must be so, it will be useless to continue the battle in behalf of mediumship. To Mr. and Mrs. Hull, we say: be of good cheer! the hour cometh when your reward will be commensurate with the wide usefulness and beneficence of your labors. Accept a comrade's and a brother's congratulations and heartfelt sympathy in the noble stand you have made against the common foe; and remember that as you "hold the fort," we will ever be coming to your support. Stand firm. Yield not a single inch; and be sure of a near victory. May the Great and all lesser spirits bless and sustain you, is the earnest desire of the editor of MIND AND MATTER.

WHO CARES WHAT HE BELIEVES?

In a leading editorial in the *R.-P. Journal* of last week, under the headline "Our Positions on some Points Defined," Col. Bundy says:

"That what is called spirit-form materialization is possible and has at rare intervals occurred, we have good reason to believe. That the alleged materializations shown by Hull, 'Crindle,' and nearly all the rest of the mediums who make a specialty of form materializations, are either fraudulent or not what they are alleged to be, we have equally good reason to believe. In every instance where a crucial test has been applied to Hull and 'Crindle' the supposed spirit has been found to be the medium."

In reply to which we say that what Col. Bundy does or does not believe in regard to the spirit materializations of human forms, is a matter that concerns no person but himself. A man can allege he believes or disbelieves anything that suits his purpose, but how it affects truth and fact in any manner whatever, we confess we cannot comprehend. Col. Bundy feigns to believe that his beliefs and disbeliefs are worth something more than the paper on which he expresses them, but we are too charitable to think that he is so foolish. We are very sure that neither Col. Bundy, nor any other person has ever seen "spirit" materializations shown by Hull, 'Crindle,' or by any other genuine and faithful mediums such as we know Mrs. Hull and Mrs. Reynolds to be, that were "shown by" the mediums, or by any other power than the spirit forces that were with them and using their organisms for that purpose. We have never seen or known of a medium who made or proposed to make "a specialty of form materializations." Any one who would "make" or profess to "make a specialty of form materializations" would be a stultified knave. Anything alleged to be spirit-form materialization which is not what it is alleged to be, has nothing to do with the subject about which Col. Bundy pretends to write. There can be no such thing as a fraudulent spirit materialization, and no genuine spirit materialization can be counterfeited or feigned successfully by mortal or spirit deception. If it were possible, then tens and hundreds of thousands of persons would engage in the dishonest work. It is simply impossible, and none know this more absolutely than those who have had the most experience in witnessing this crowning manifestation of spirit power. That Mrs. Hull and Mrs. Reynolds are genuine and honest mediums, there has been the most overwhelming evidence to show. That Col. Bundy is incapable of appreciating that evidence shows nothing more plainly than that his prejudice against truth vastly outweighs his stock of common sense. If Col. Bundy had dispensed with telling us what he believed and disbelieved, and spent the same time and space in telling us what he knew or did not know, to the prejudice of Mrs. Hull and Mrs. Reynolds, his dishonesty and unfairness would not have been so manifest as he has shown them to be. Of Mrs. Hull, as a medium, we cannot from personal knowledge speak, never having attended any of her seances; but from the testimony of others we have every reason to regard her as an undoubted and remarkable medium for the materialization of spirit forms. Not so in the case of Mrs. Reynolds, whom Col. Bundy has so long and persistently but vainly labored to discredit as a medium, and injure as a woman. In her case we can speak from personal knowledge, having attended many of her seances, most of which were given under, what are termed, absolutely test conditions, by those who are as competent as Col. Bundy, or any other enemy of spiritual media and spirit manifestations, to judge of such matters. With such opportunities to know the correctness of what we say, we pronounce the statement of Col. Bundy that "In every instance where a crucial test was applied to Mrs. Reynolds, the supposed spirit has been found to be the medium," a groundless and malicious untruth.

Col. Bundy further says:

"Our experience with Henry Slade when we sat beside him in a well lighted room with our family, holding his hands and seeing the cloud-like vapor gradually gather at a distance of five feet and then assume the well known features and dress of a friend, and this repeated on several occasions with different observers who recognized different forms, is of itself conclusive evidence, obtained under conditions against which no scientific objection can be raised."

Now, we had five different sittings with Dr. Slade, when there was no person in the room but Dr. S. and ourselves, at which the precise phenomenon, which Col. Bundy pretends to regard so conclusive as proving that what is called spirit form materialization is a fact, occurred as perfectly, if not more so, than with the Colonel. But, has Col. B. stated all the circumstances and conditions which were necessary to enable that phenomenon to occur? We have reason to think he has not done so. What Col. Bundy regards as a well lighted room, in this connection, we do not know; but at our sittings with Dr. Slade, it was necessary to turn the light quite low before the spirit forms could appear. The forms were confined to the head and bust of each spirit, no full form appearing. This did not, however, prevent the forms and features from being distinctly seen, as they seemed phosphorescent or self-luminous. It is true that there was no enclosed or open cabinet used, nor was Dr. Slade entranced while the forms were appearing; a string, however, was stretched from side to side of the room on which a black muslin curtain was hung, close by the side of the table at which we were sitting opposite to and facing the curtain. The materializations took

place behind the curtain and showed themselves above or on either side of it from time to time, apparently floating in mid air. Dr. Slade would not sit for these forms longer than a few minutes at each sitting, and manifested much nervous perturbation and exhaustion when the seance ended. For each of the sittings we paid a fee of five dollars, and felt that the money was well spent. From two to four forms appeared at each seance, but only one of the number was clearly identified by us, and he, was our former partner in business.

Dr. Slade does not, as a general thing, sit for spirit materializations, because of the severe tax it is upon his health and strength. We do not remember to have seen or heard any mention of spirit materializations having occurred through Dr. S. during his late memorable journey around the world. We therefore conclude that Dr. Slade, perhaps the greatest medium for physical manifestations that the world has ever known, has little ability to undergo any extensive service as a materializing medium. Again Col. Bundy says:

"Spirit materializations so-called can be produced without a cabinet, as has been repeatedly shown by F. E. Monck, Henry Slade and others."

It would therefore seem that Col. Bundy is not entirely convinced, nor does he believe, that anything more than "so-called" spirit materialization has taken place even through Doctors Monck and Slade. Of what earthly use "so-called" spirit materializations can be to any one, if they are not what they are called, we would like Col. Bundy to tell us. It was his duty to himself and his readers to have done so without our asking him so to do.

Now, in relation to Dr. Monck and his mediumship, it is proper to say that he, in our presence, publicly stated at the Lake Pleasant Camp-meeting, that although spirit materializations, had taken place through his mediumship, without a cabinet and in a lighted room, it had been only in a limited number of instances and under the most favorable circumstances; yet his health had been broken down, and his life jeopardized thereby, and he admitted that it was only at the risk of his life that it could be done at all.

Col. Bundy says there have been other mediums who have had materializations in a similar manner, but we have never come across them, and we venture to say that very few of our readers have. That Col. B. should desire or demand that "what are called" spirit materializations should be confined and limited to such a wholly inadequate demonstration of so great and important a truth as spirit materialization, shows that his aim is to oppose and suppress that truth, and not to promote and spread it before the world. That has been the especial work of every phase of priestcraft, in all historic ages; its wily minions fearing nothing so much as that the possibility of spirit materialization should become generally known as a demonstrated fact. All classes of priestly bigots in spirit life are as fearful of its consequences as when they were here, and their whole efforts are exerted to discredit and destroy the media through whom that fact may be made known to the positive knowledge of mortals.

For no better reasons than those we have quoted and criticised, Col. Bundy says:

"We believe the time has come when Spiritualists must take decided steps to abate the nuisance which has for years made Spiritualism a stench even in the nostrils of those who have come into a knowledge of the sweet kernels of truth hidden in the chaff. We believe that an alleged spirit manifestation which can be duplicated by human agency under the same conditions, (the italics ours) is of no value in demonstrating the truths of Spiritualism. We believe the cabinet should be broken up for kindling wood, and its use in producing spirit phenomena discontinued. * * * No apartment cabinet can be made, whether it be of wood or metal, or the two combined that cannot be tampered with if left in the hands of the operator or medium. We believe that all physical phenomena can occur in the light, and if Spiritualists and investigators will have patience and be satisfied with something less than a Barnum's show, that honest mediums will gladly co-operate with them in experimenting more thoroughly in this direction."

All of which goes to show nothing more than the vast amount of nonsense Col. B. can believe when he tries his best (or worst, as you please). The radical absurdity of that labored effort to "believe" spirit materialization out of existence is to be found in Col. B's project to ignore the spirit workers in the production of the manifestations which they alone have produced, and can produce. It is nothing to Col. Bundy whether those spirits do, or do not need a cabinet for their operations, and tell him what they need through the mouth of every medium who is controlled by a truthful, friendly and well informed spirit; he assumes to know more about their business than they do themselves and impudently tells them so. Col. Bundy will yet find, and speedily too, that the spirits who are behind the spiritual movement and pushing it forward through their mediums, with such steady and resistless power, will not be obstructed or dictated to by such a disgusting egotistical upstart as he is. If spirits can do without darkness and cabinets and other things which seem to be so obnoxious in the view of the pope of Bundyism, they will be glad no doubt to do so, and will so instruct the medial instruments whom they find it necessary to use; until then no faithful and true medium will disregard their reasonable requests.

In England some two years or more ago, a set of

pig-headed, conceited, and self-righteous egotists, calling themselves representative Spiritualists, undertook to carry out just such a suicidal and obstructive policy as that suggested by Col. Bundy, and urged upon American Spiritualists for their adoption, a policy in which he is encouraged by a petty faction that trains in his wake. What has been the result? The spiritual movement has become so dead in Great Britain, that there hardly remains a sign of resurrection for it. We call upon all true friends of Spiritualism to set their faces firmly against this open declaration of a campaign of obstruction to the work of the spirit world on earth; and to stand shoulder to shoulder in their resistance to a treason to Spiritualism and truth that has had no parallel in treachery before.

Col. Bundy tells us that he "believes all physical phenomena can occur in the light." If he believes such a thing, why does he believe it? He has not told us, and therefore we have a right to conclude that he does not believe what he pretends to believe. Col. Bundy very well knows, if he knows anything about the subject concerning which he pretends to know so much more than spirits, that he has no facts that justify his expressed belief.

Has Col. Bundy ever seen, heard or read of any medium, or any number of mediums, through whom "all physical phenomena can occur in the light?" If he has, he should tell the world where they are to be found. If he has not, then we would advise him to believe less and seek to know more.

If our readers will construe all that Col. Bundy, in his consummate hypocrisy, says, by the fact that he is the Jesuit enemy of Spiritualism, none of them will be at a loss to understand what it is that he is seeking to do. We will watch closely this revived scheme of obstruction to Spiritualism by professed Spiritualists, who are nothing but Bundyite wolves in the fold of that growing flock.

EXPLANATIONS GENERALLY.

Our readers will remember that two weeks ago we published the fact that, at the Conference held on the preceding Sunday afternoon, at Academy Hall, 810 Spring Garden Street, in this city, Mr. Samuel Wheeler stated that a medium for spirit materializations, had shortly before, been detected in the commission of fraud, as a medium, and plainly intimated that it was our duty not to overlook the matter. Knowing nothing of the case alluded to by Mr. Wheeler, we called publicly upon him for specific information upon the subject.

In speaking of the conference we designated it as the conference of Messrs. Joseph Wood and Mr. Shank, the lessor of the Hall. In doing this, we had no purpose to ignore the fact that Mr. Wood calls his conference the Keystone Spiritual Conference. At the last Sunday afternoon meeting at the Hall, Mr. Wood, in opening the proceedings, took exceptions to his conference being considered a purely personal affair, and not as an associative concern, and claimed that he acted solely in an official and representative capacity, and that there were no associative relations between himself and Mr. Shank. It is due to Mr. Wood that he should have the benefit of his disavowal of personal responsibility for what is done in the name of the Keystone Spiritual Conference, and we cheerfully give him that privilege as far as possible. But we claim at the same time, the privilege of explaining why we felt it our duty to call the conference, Messrs. Wood and Shank's conference. Having done this we will have done all we feel called upon to do at present, in relation to the matter. We had attended many of the conference meetings without ever hearing a word that would indicate that there was anything like a membership or constituency behind Mr. Wood, who, we thought, and still think, acted at the conference in a solely individual capacity. He cannot blame us for this, for he will hardly deny that from meeting to meeting, he makes such rules as suits his own views, without any reference to the views of anybody else, and insists on enforcing them with as much arbitrariness as the Czar of all the Russias, or the Great Mogul himself. Not being able to execute his arbitrary decrees without, at times, a boisterous protest, in several instances Mr. Shank, no doubt influenced by the autocratic example of Mr. Wood, has constituted himself an extemporised Sergeant at Arms, and has claimed prerogatives as little justifiable as the dictation of Mr. Wood. A particularly amusing feature of Mr. Wood's autocratic performance is the persistency with which he insists on the right to say what he pleases and read what he pleases, whenever he pleases and as long as he pleases, without regard to whether it pleases anybody else or not. If the Keystone Spiritual Conference does not begin and end with Mr. Wood, with Mr. Shank as the middle of it, we can only say that we are still in the dark about it.

At the same meeting Mr. Wheeler stated that the medium to whom he had reference as practicing deception as a medium, was Mrs. Best, and that the deception had been practiced at the residence of Col. S. P. Kase. His information, he stated, was obtained from members of Col. Kase's household, and was in substance, that Mrs. Best had been detected, after a seance, in attempting to conceal some articles of fabric or apparel, which she herself had admitted she had taken clandestinely into the cabinet room and concealed them before the seance. Mr. Wheeler said he wanted

it distinctly understood that he did not deny the mediumship of Mrs. Best, nor did he for a moment suppose that Colonel and Mrs. Kase had in this, or in any other instance, any knowledge of the confessed deception of Mrs. Best. He had heard of the affair, and he felt that it was due to the public that they should be informed of the facts in order that those who were innocent of all wrong in the cause of Spiritualism should not be condemned innocently.

Col. Kase being present, stated that Mrs. Best had, for some time, been giving seances for spirit materializations at his house. That prior to the last two, or at most, three seances, she had sat in an enclosed cabinet which was so constructed that it admitted of no access to the room in the doorway, to which, it was placed. While the cabinet was so used, Col. Kase said he was confident that Mrs. Best could not, even if she had been so disposed, have successfully practiced the concealment, in the commission of which she was afterwards detected by residents of his home. He said that Mrs. Best's health became greatly impaired by reason of the exercise of her mediumship, and she had contemplated suspending her seances in order to recuperate. It was only with the greatest reluctance, latterly, that she would consent to sit at all. The cabinet that had been until then used, was constructed in sections, securely fastened together on the outside, and had to be put up before each seance, usually in the presence of all those who were in attendance, and removed when the seance was over. This, requiring considerable trouble, was not done at the last two or three seances, and Mrs. Best sat in the open room. After the last seance, as he had stated, the fact was discovered that Mrs. Best had attempted the concealment in question, and, on being confronted with the proof, admitted that she had at the last and preceding seance, taken surreptitiously, some articles of clothing into the seance room, and concealed them there before the seance; but insisted that she had done this under the instruction of the spirits for whom she was a medium. She also declared that she did not make any use of them, nor was she conscious of what use, if any, had been made of them during the two seances when they were in the room with her. Col. Kase further said that Mrs. Best was very sick for two days after the detection, being in spasms most of the time; and when she got better, insisted that as she gained strength enough, she would give ample proof of the justness of her claims to be a genuine medium for spirit materializations. Col. Kase deplored the occurrence, and expressed the hope that nothing of the kind would again occur at his house, and manifested much emotion that he should have had his confidence so unwarrantably abused. Col. Kase indignantly repelled the intimation that either Mrs. Kase or himself ever received one cent of benefit from any of the seances that were ever given at his house; their sole connection with them having been to enable inquirers to learn the truth of Spiritualism without any hope or expectation that they themselves would be personally benefited thereby.

At the close of Col. Kase's remarks, Mr. Wheeler offered a resolution expressing the entire confidence of those present in Col. and Mrs. Kase as true, earnest and honest Spiritualists and persons; which, on being submitted to a vote, was carried unanimously, not one dissenting voice being heard among the hundreds of persons present.

And now, in closing what we have to say about this unfortunate and highly censurable conduct of Mrs. Best, in this matter, we feel it our duty to testify our conviction, based upon ample opportunity for observation, that she is not only a genuine medium for spirit materializations, but one of the most remarkable mediums for the control of spirit artists that we have ever heard or read of. We much wish that Mrs. Best would consent to make a public exhibition of the marvellous works of art, whether portraits of mortals or spirits, or landscapes, that are produced through her mediumship. We truly hope that the sad mistake of Mrs. Best will not permanently interfere with her usefulness as a medium; and that her painful experience will be a warning to all mediums to avoid all concealments and appearances of dishonesty in future. If mediums would only understand how injurious all such acts of indiscretion are, not only to themselves, but to the cause of truth, to the propagation of which they have been called by their spirit guides, they would never yield to temptations which their enemies, spirit and mortal, so much rejoice in, and use to their prejudice. Mediums, if possible, be as "Wise as serpents and harmless as doves"; for "in that hour ye heed not, the tempter cometh" and your fall is near.

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We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

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PLEGGED.	
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J. V. Pedron, Camden, Ark.	5 00
Total Pledged	\$368 50

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ADVERTISEMENTS.

NOTICE

In MIND AND MATTER of March 20th, 1882, we published a full circular, setting forth our purposes in issuing the engraving "Spirit Daughter." We would refer all for particulars, to that notice, and especially those to whom that and the following circular of Mr. Demarest, our Agent is addressed.

ASTORIA, L. I., N. Y., March 28, 1882.

New York, March, 1882.

The undersigned, being in full accord with the purport of the annexed circular, cheerfully consents to act as Agent for the distribution of the Engraving at cost, to all Societies, Journals, lady mediums and speakers, advocating the cause of Spiritualism, at the following rates:

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LECTURE.

The Phenomena of the Universe are but the Reflex of the Unseen Realities which Have Produced It.

BY J. J. HUBER.

DIVINITY OF CHRIST.

In the New Testament, Jesus Christ is said to be the "true God and Eternal Life," and that in him dwelt all the fullness of the God-head. "God manifested in the flesh to destroy the works of the devil." He is represented as having come to set up his kingdom of love and peace on earth; and he is made to say—"blessed are the peace makers, for their is the kingdom of Heaven." And then he is made to say the very opposite. "I am not come to bring peace on the earth, but a sword; to set the husband against the wife, and the wife against her husband, and the father against the son, and the son against the father, and the children against their parents, and the parents against their children; and that a man's enemies shall be those of his own household." Now I ask, does that sound like the God of infinite goodness? never! never! The New Testament claims that "all things were made by him, and that without him there was not anything made that was made." Now, if he made all things, he must have known and understood all things, and the law of their subsistence; but from what he is represented to have said, it is evident he did not. The Bible attributes deception to God. Paul says—"God shall send them strong delusions, to believe a lie that they may be damned, because they have pleasure in unrighteousness." All sacred writers represent the Supreme intelligence of the Universe as a personal being—and if personal, he is not an infinite being, but finite like themselves, but so much more powerful than man, that all he has to do is to sit with Jesus at his right hand, on a great white throne, in the center of the city called the New Jerusalem, a city represented to be fifteen hundred miles square—and exercise his special providence to bless and protect and save those who by faith come to him, through the vicarious atonement of his son Jesus, whom he had murdered for the salvation of those that believe. But the testimony of the whole world is that his special providence has proved a failure, for his people are no better protected than skeptics and infidels.

In conclusion of this part of my subject, I want to say that it is clear to my mind, that every nation on the globe has had a God to fear and to worship, and the history of the world with its four great Bibles shows most clearly, that the character of the God that was worshiped, was such that he correctly represented the moral character and age of civilization in which each one of those Bibles was written, and that they were written in ages when the world was governed by brute force. The rulers taught the people that God would destroy them, unless they pleased him and obeyed their rulers; and the people believed them, for they were taught that the Almighty got angry, and that he would destroy them if his anger was kindled but a little, and that the distant thunder as it rolled along the heavens was his voice in anger, and that the fierceness of his wrath was seen in the lightning as it flashed from the sullen brow of the darkened heavens. Man was taught that he fell from the original holiness in which he was created, that God cursed the very earth for his sake, and that he was eternally lost; that his heart was deceitful above all things, and desperately wicked, but that God in his goodness, through the shedding of the blood of Jesus, His Son, would save all that would come, through faith in this atoning Savior, to him. Now when man was sufficiently educated to see himself lost, and without hope in the world, that conception of his condition unfolded in the law of his intelligence, stirred his sensibility to the very bottom, and such is the nature and relation of the corollary forces of sensibility to the law of his intelligence, that all his emotional nature is set in motion. He feels lost, ruined and undone. Now, he is taught to believe that those feelings are produced by the spirit of God, that God's spirit is striving with him, instead of being honestly told that his feelings are the result of his ideas as developed in the elements of his intelligence by his education. Now the truth is, he has those feelings, but they are no more directly from the God of the Universe than the locomotive on the road. They are the outgrowth of his education, and when he is sufficiently humiliated under the panoramic presentation of the promise of salvation through the blood of atonement, he becomes very humble—or in other words—a negative in his feelings. He is then told to lay hold on Christ or be lost. He uses every energy of his mind, by his will power, to grasp the thought; but he fails and says, "I can't comprehend it. But then he is told it is mysterious, and must be received by faith, and that he that doubts is damned. All at once he exclaims, "I can hold out no more—Oh, Lord, I believe," and his teacher then tells him, "You are safe—your faith has saved you."

Now, I ask, who can fail to see that as his own thoughts on his salvation change, his feelings must change, and the thought developed in the mind, "I am saved," produces quite a different feeling. He is interrogated on his experience, and says, "I feel like a different man;" and his teacher tells him—"those feelings are from God, and are produced in your heart by the Holy Spirit which God has sent into your heart, crying, Abba Father;" and that his feelings are supernatural, which is not true. It is true he has passed through all the feelings we have described, but they are all natural and simply the outgrowth of his education. Let me illustrate. Suppose one of my hearers should be informed that this house was burned to the ground, and that his wife and little children had perished in the flames. As the thought rushed through his intellectual nature, it would stir every feeling of sensibility; all would be sad; and his soul cast down within him; his cup of sorrow would be full; it would be more than he could bear. But in the moment of his darkest suffering, when the feelings of his soul, like a mighty torrent, are gushing up from the lowest depths of his being, let some kind angel bear the tidings to him that it was a false alarm. Then notice the wonderful change in that man's feelings. He feels like another man, and this too without that something called religion, which God, by the Holy Ghost, infuses into men.

Now, I ask, what produced the change of feeling in the convert, and the man that heard his family had perished in the flames? I answer: It was the development of thought by a natural law and nothing else. We often hear ministers ask, as

well as others, upon the death of any one: "How did he feel? Was he resigned? What did he say?" predicating man's salvation or future state of being, upon the feelings he expressed before his death. Now, there is nothing plainer to my mind than this: that these ministers are ignorant of the laws of mind. And I believe they are, for this reason: there are few of them that ever speak on the dual nature of mind, and never clearly eliminate a thought as to the voluntary and involuntary powers of mind and body, and, with but few exceptions, ever educated their people as to the relation that the sensibility department of mind sustains to the law of their intelligence. Having been in the ministry a long time, my own experience prepares me to exercise the greatest charity for many of them, for it was only during the last six years of my ministerial labors that I learned the difference between sensibility and intelligence. And there is nothing clearer to my mind than that they predicate moral character upon the feelings, when we hear them preach up death-bed repentance, and offer salvation to the murderer before he is swung from the scaffold into eternity, if he will but believe. It is not too late, though he has but a few hours to live, for him to receive freedom; and the guilty culprit catches the thought, and that thought produces a change in his feelings; and governed by the feeling, as from God, he says, "I am willing," and from the change in his feeling, concludes his sins are all pardoned; and with the blood of his fellow on his soul, he exclaims, "Jesus paid it all—the debt I owe—I am resigned," and he is passed into eternity, where his crime is waiting to teach him that he cannot be saved through the merits of another, and that whatever a man sows, that must he reap.

Now I ask, would it not be better to teach him an immortal truth, uttered by one of the old prophets, "The soul that sins shall die," and not tell him that the innocent suffer for the guilty, which is not true? It is not so in human government, and cannot be in the divine government. Why not teach him the truth? Teach him there is no higher law than Nature—that the law of Nature is the moral law. That he cannot be made amenable to a higher law than the law of his intellect. You ask, Why? I answer: Simply because if such laws existed, he would have no conception of it, and therefore there would be no necessity in his case for any such law, as he would know no more about it than the brute knows about the eclipses of Jupiter's satellites. Better teach him that justice, eternal justice, exists in the equations of Nature, and that there is no escape. Teach him that Nature, in her own elements, possesses, in the very self-hood of every atom, her own redemptive or recuperative power; and that every being on the earth has the elements in his own mind by which he can develop and unfold his soul, and that his happiness here or hereafter, as he progresses, will depend upon his own acts; and that if his acts are in harmony with the law of his intellect, there will be a constant taking on of higher and more refined conditions of mind, whether in this or the after life.

Now here let me say, lest I forget it, that there is not an element in what is called revealed religion or morals, but what is expressed in the life of the elements, and that man, who is a block from nature's quarry, contains in the elements of his own mind, all the elements of intelligence expressed in nature's own Divine Revelations, or any of the pretended revelations contained in the many Bibles claiming plenary inspiration. Now, if this were not so, men could not, by their own showing, be made amenable. But to him there never can be a law higher than the law of his intellect, and he is bound by that law and ever will be. It is his highest conception of justice, wisdom, power and goodness. There is no law higher than the law of intelligence, and every being in the Universe is bound by such law, and God himself is bound by the laws of his intellect, and from it he will never depart. This law of his intellect is clearly seen in the works of his hands—even his eternal power and Godhead. Now, here is where we find the road that has led humanity into the lowest substratum of their being and kept them there. They have been taught to consult their feelings, their emotional nature, and to be governed by these passive states of mind. Now the feeling is all right in itself, so is every passion and emotion of sensibility—they are given us to be our servants—to bless us; not to rule over us, but to be under the control of our intelligence, and to do its bidding. The man who is governed by his feelings is like a ship at sea without a rudder, driven whichever way the wind blows. When I want to make a man feel deeply on any subject I address his reason, and not his feeling.

(TO BE CONTINUED.)

Mrs. Lizzie Carter as a Spirit Artist.

We are favored by some friend of Kansas City, Mo., with three copies of the Kansas City Journal, of March 19th and 20th, and April 2nd: the first giving a circumstantial report, by Mr. H. F. Bungardt, of some remarkable phenomena of spirit photography, in the presence of Mrs. Lizzie Carter as medium, under apparently very fair test conditions, and certified to by eight witnesses, ladies and gentlemen, including Mr. B. P. Thomson of Williams & Thompson, photographers, at whose gallery the plates were prepared, and afterward separately by Mr. Julius Ploetz, at whose gallery the sittings took place. The second contains a "criticism," so-called, of the foregoing publication over the signature of "Skeptic," in which, as is usual with those who undertake to air their wisdom upon subjects of which they are entirely ignorant, said "Skeptic," writes himself down an ass," characterizing the whole production as the grossest and most palpable fraud upon the part of the medium, who, according to his asinine wisdom, produces the spirit faces by manipulating the camera, upon which her hands rest during the sitting.

In the third paper we find a very clear and unanswerable exposition, by Mr. Bungardt, in very mild and gentlemanly terms, of "Skeptic's" stupidity and unfairness, which hardly deserved such notice, as its utter shallowness could not but be apparent to every sensible or fair-minded reader.

From two to eight clearly defined faces, in addition to that of the sitter, are said to appear upon the plates (in the camera upon which Mrs. Carter places her hands) of all ages and both sexes, and sometimes these faces or figures are obtained from a lock of hair in the mediums possession, without the presence of any sitter (in the flesh) before the camera.

It would seem from these statements, that Mrs. Carter is a most remarkable medium for such work, and we hope to hear more of her wonderful gift.

Thirty-Fourth Anniversary of the Discovery of Modern Spiritualism.

KANSAS CITY, Mo., April 3d, 1882.

Editor of Mind and Matter:

Enclosed I hand you an article cut from the Kansas City Journal, of the above date, which speaks for itself. It is to be regretted that the lectures could not have been taken down and published. The firm, logical, but conservative lecture by Mrs. Annie Kimball, the tearing, radical and cutting truths, by the guides of Justin Robinson, followed by the clinching evidence of spirit presence, in the independent slate writing through the mediumship of Professor Stone, is shaking old orthodoxy to its centre, leaving no vulnerable point for bigoted opposition to make an attack. In the report it should have read the control of Mr. Robinson was a Methodist exhorter. His name was John Hammond, a street preacher, in some of the Middle States.

W. W. Judson, Secretary.

"The Thirty-Fourth Anniversary of Modern Spiritualism was celebrated in this city yesterday, under the auspices of the First Society of Spiritualists, which was organized here a year ago.

Services were held at the hall over Wright's book store, both morning and evening. In the morning a lecture was delivered by Justin Robinson on the topic, "Is Spiritualism Elevating to the Human Race?" Only a portion of the lecture was given at the morning service—it being concluded in the evening. At the morning service Mrs. Anna Kimball, a psychometrist of this city, answered several questions concerning her art.

Robinson, who is said to be an ex-Methodist exhorter, finished his lecture in the evening before a large audience, drawn thither, doubtless, by the announcement that Prof. T. D. Stone would give some exhibitions of independent slate writing. Without giving any details of the services, which lack of space prevents, it is worthy of mention that for bold blasphemy against Christ and the Christian God, Robinson's lecture has perhaps never been equalled by any public speaker which has addressed a Kansas City audience.

After the lecture, Prof. Stone was introduced and gave some marvelous exhibitions of the independent slate writing. Calling for an assistant from the audience, ex-Mayor Chace was named by somebody, and, being requested to come forward, he consented, the slate writer then took two slates, which he exhibited to the audience and Mr. Chace, and which were found to be entirely clean and free from any writing. He then took a small piece of slate pencil, held the slates up horizontally, and dropped the pencil on the lower slate. This he covered with the other, and taking firmly hold of two corners, requested Mr. Chace to as firmly hold the other two corners. After waiting a few minutes the scratching by the pencil could be plainly heard on the inner side of the upper slate, and in about five minutes' time, the scratching having ceased, the slates were opened, and the whole side of the upper slate found to be covered with writing. The communication was addressed, "Dear Brother Charlie," and was signed, "Your Little Sister, Frank Van." It was quite lengthy, and told of the progress the writer was making in the spirit land, and shape of a spirit photo. A young man sitting near, recognized the communication as coming from a sister of his who died in 1864. The young man said his name was Charles Vansickle, and upon some one in the audience asking him if he lived in Kansas City, he replied that he was a grocer, doing business on Ninth Street, at a number which he stated. The photo referred to was a spirit photograph taken recently by a photographer in this city, who makes a specialty of such things. Prof. Stone then went down into the audience, and a lady held the two opposite corners for him. The communication received this time was quite short, and was from a spirit who signed himself "J. M. Nash," and gave the information, among other things, that he was not so bad an old rascal as he used to be. A skeptic in the audience inquired if the professor had not prepared the slates before coming to the hall, whereupon Prof. Stone declared that he would make a test on two slates which might be brought him, if in case of receiving a communication he were paid twenty-five dollars, and if he failed he would pay the skeptic five dollars. This announcement was received with applause by the audience.

After some further exercises the services were brought to a close.

Thirty-Fourth Anniversary of Modern Spiritualism.

Editor of Mind and Matter:

The thirty-fourth anniversary of Modern Spiritualism was fittingly celebrated in this city by the society that convenes Sunday afternoons, at Grimes Hall, 13 Halsted St., on Sunday April 2.

The hall was appropriately decorated with mottoes, festooned with evergreens, and on the walls on either side hung with spirit portraits of several of the guides of the mediums present; they having been recently painted through the hand of a young and newly developed medium, John P. Evans, of wonderful power, and one I predict who will yet have a national if not a world-wide reputation as an artist of merit for this phase of manifestation, since he is meeting with such marked success in the few months he has been enabled to paint life-like portraits of spirit friends. I can assure you, Brother Roberts, our meeting was a grand success, since every seat and every foot of standing room in the hall was occupied, and for two and a half hours no one seemed to grow weary with the exercises, which consisted of short addresses suitable to the occasion, by Dr. J. M. Shea, J. W. Crocker, Mrs. Dr. Dickinson late of London, England, and Mrs. D. F. Harrison who also accurately described a large number of spirits; giving personal appearance, sex, age, and quite often the names, much to the satisfaction and gratification of their friends present.

Short addresses were given also under influence of their guides by Mrs. Mary E. Weeks and Mrs. Reiley, that gave very general satisfaction; after which Dr. Shea gave a number of very remarkable tests; each time giving the spirit's name and characteristics, and also many incidents connected with their earth's existence, and giving comfort and consolation to those in the form.

Following these descriptions came the wonderful and marvelous slate writing test and manifestations, with folded slates without pencil, through Henry Crindle, of California. The slates were cleaned and held up in full view of the audience by a lady, a stranger, and in less than three minutes, two clearly and well written messages were found thereon; one of them being German, not a word of which language is the medium familiar with.

The next, and to many the most gratifying

manifestation of spirit presence, was a fac-simile of the original "Rochester Rappings," Dr. Shea being the medium. The deeply interested audience maintained a death-like stillness, and the shower of raps that followed could be distinctly heard at the further end of the hall; and as fast as given, the Dr. would translate, stating who the messages were from and whom they were for.

The first was Spirit S. S. Jones, and stated that he gave us greeting and encouragement to press on in the cause of truth and humanity. Others were given from Spirit Dr. Samuel Maxwell, the Quaker Spiritualist and medium, who passed to the immortal shore from your city during the centennial year 1876. And yet others from Mary Shaw and Judge Knowlton, both well known here while in the physical form.

At the close of these interesting and impressive services, Dr. Shea was the recipient of a beautiful silver set—water pitcher, goblet and bowl; the presentation being made by Col. J. D. Graham, of Brooklyn, N. Y., in a short, pleasant, happy speech; also a basket of beautiful cut flowers from Mr. J. A. Burtis of this city. The Doctor, though greatly surprised, replied briefly, thanking the donors for the handsome gift, but most of all, appreciating the parchment containing the autographs of the donors.

After the opening of the exercises, the chairman thought the following extract fitting to the day and the occasion, and read from the works of Epes Sargent:—

"The progress of Modern Spiritualism has been something marvelous. In less than twenty years it has gained at least twenty millions of adherents in all parts of the world. Adapting itself, through its electric affinity with all forms of truth, to all nationalities and classes, and repeating its peculiar manifestations everywhere among persons ignorant of its forms and its antecedents, it presents the feature of a universal truth, the development of a grand, transcendental science, confirming all the traditions and intuitions of the soul's immortality, and heralding a dawn before whose light every other science relating to the nature and destiny of man, must seek to assert itself hereafter."

Fraternally yours,

GEO. MOSTOW.

Chicago, April 5, M. S. 35.

Spiritualism.

My general experience with Spiritualists has been such as would convince almost any one that Spiritualists, as a class, are the most ungenerous, ungrateful and inhospitable, yes and uncharitable people on this planet. There are a few noble exceptions. Yet Spiritualism proper and pure teaches such charity as is described in the Bible, "which suffereth long, thinketh no evil," etc.

Therefore, I shall treat Spiritualists with no more favor than any other class of people. If they desire my services or anything else of me, they must ask for it as others do, and comply with my terms.

BENJAMIN FISHER, Magnetic Physician,
No. 45 North Eighth Street, Richmond, Ind.

CARD TO THE PUBLIC.

Benjamin Fisher, magnetic physician, will be in his office, at 45 North Eighth Street, second floor, every day this week. He proposes to tell patients where the seat of their trouble is located, without asking questions, and if patients take treatment and follow his directions, he will cure them more effectually and more speedily than any medical doctor in this city. Single treatment, \$2.00; six treatments, \$10.00. Strictly in advance.

Consultation and diagnosis free. Consultation at house between 10 and 12 A. M. and 2 P. M.—Richmond, Ind. Item.

Letter from Mr. Edwin Keene.

910 Sansom St., Phila., Pa., Apr. 10, '82.

Editor Mind and Matter:

J. M. ROBERTS—DEAR SIR:—Will you allow me to state to the public, through the columns of your valuable paper, that parties are travelling through this and other states under the name of Keene Brothers, as Edwin and Louie Keene, representing themselves as myself and Brother. There are no Keene Brothers now, my brother Louie having passed to higher life some time ago. These parties are impostors, and I wish to so inform the public. I am the only Edwin Keene, and have no travelling agent or companion except Nelson Davignon, independent slate writer. My permanent residence is 910 Sansom street, Philadelphia, but we intend to start on a western trip soon. Any parties in Indiana or adjacent states, desiring us to visit them, can address me personally, and I will inform you of our movements, so that the readers of MIND AND MATTER will know where to address me from time to time, on my trip. With best wishes for the continued prosperity of MIND AND MATTER, I am,

Sincerely thy friend,

EDWIN KEENE,

910 Sansom St., Phila., Pa.

Obituary.

Ascended, March 9th, 1882, in his eightieth year, Major Edward Black.

In the late war, Major of United States Volunteers, from Tenn. His departure, as unexpected as it was sudden, was a severe shock to his family and friends. He had left home for a day or two, on business, in his usual health, but riding in the rain over the worst of mountain roads, aggravated an old difficulty. After several hours of intense pain, he said he "must rest," and sank into a quiet slumber—and awoke, not here, but in the immortal clime. Time had touched him lightly, for though aged in years, his mind was still vigorous, showing no sign of mental decay. He was by profession a Mineralogist, in which he spent some years of active research. He was one of nature's noblemen, and his generous impulses ever led him to share with the needy, and sympathize with these in sorrow. He was a Spiritualist in belief, but circumstances were not favorable for investigating this belief to any extent. Now he has gone to that higher existence, and will attain the knowledge which the many years of his well-spent life have fitted him to enjoy. Yet across the lonely home circle flits this sunbeam of hope—that he has not gone forever, but they feel assured that he will return to cheer their lonely hours.

P. C. T.

P. L. O. A. KEELER requests us to state that he will be in Philadelphia next week, and that parties may arrange for seances at their houses on satisfactory terms, by addressing him at MIND AND MATTER office. He will remain but a short time.